Board of Directors

For the Home Boards:
Rev. Robert W. Coe
Mrs. Judson L. Cross
Rev. Oscar E. Maurer
Rev. Herbert W. Gates

For the American Board:
Rev. Fred Field Goodsell
Mr. Charles S. Olcott
Miss Louise C. Hazen
Rev. William G. Sargent

Editorial Staff

Enoch F. Bell, *Editor*
(14 Beacon St., Boston)
John R. Scotford, *Associate Editor*
(287 Fourth Ave., New York)

OUR JULY ISSUE

"ON, SAIL ON!"

Behind him lay the grey Azores,
Behind the Gates of Hercules;
Before him not the ghost of shores,
Before him only shoreless seas.
The good mate said: "Now must we pray,
For lo! the very stars are gone.
Brave Admiral, speak, what shall I say?"
"Why, say 'Sail on! sail on! and on!'"

"My men grow mutinous day by day;
My men grow ghastly wan and weak."
The stout mate thought of home; a spray
Of salt wave washed his swarthy cheek.
"What shall I say, brave Admiral, say,
If we sight naught but seas at dawn?"
"Why, you shall say at break of day,
'Sail on! sail on! sail on! and on!'"

* * * * *

They sailed, they sailed. Then spake the mate:
"This mad sea shows his teeth tonight.
He curls his lips, he lies in wait,
With lifted teeth, as if to bite!
Brave Admiral, say but one good word:
What shall we do when hope is gone?"
The words leapt like a leaping sword:
"Sail on! sail on! sail on! and on!"

Then, pale and worn, he kept his deck,
And peered through darkness. Ah, that night
Of all dark nights! And then a speck—
A light! a light! a light! a light!
It grew, a starlit flag unfurled!
It grew to be Time's burst of dawn.
He gained a world; he gave that world
Its grandest lesson: "On, sail on!"

From Joaquin Miller's "Columbus."

All Rights Reserved
The American Board,
HARVEY L. MEEKEN, *Agent*
14 Beacon St., Boston

Subscription price $1.25 a year for single subscriptions; for clubs of five $1.00 a year for each member.

Canadian and Foreign Subscriptions $1.61 per year or in clubs $1.36.

Published monthly and entered as second-class mail matter at the Post Office, Boston, Mass. Accepted for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized June 21, 1918

The Missionary Herald

At Home and Abroad

Representing the Home and Foreign Boards of the Congregational and Christian Churches
Continuing the *American Missionary* and the *Missionary Herald*

Vol. CXXX **JULY, 1934** **No. 7**

CONTENTS

COVER. From photograph by H. Armstrong Roberts, Philadelphia
EDITORIALS: Sailing On! Pigeonholing Missions? . . . 268
ARTICLES
We're Going Back! . . . 267
Some Reminiscences. By Sherwood Eddy . . . 269
Colegio Boys. By Priscilla Holton Neff . . . 272
Promoting World Peace. By Frederic H. Young . . . 274
Seeing the South by Auto. By Donald A. Adams . . . 276
The Carey Centenary
Carey the Pioneer. By Howard B. Grose . . . 282
Carey the Modern Missionary. By Alden H. Clark . . . 282
President Emeritus Page . . . 283
Our New Statesmen . . . 284
Rev. John S. Chandler . . . 286
Dr. James H. Ingram . . . 286
President Jenkins . . . 287
Student Summer Service . . . 288
The General Council at Oberlin . . . 289
The Sioux Centennial
The First Missionaries to Minnesota. By Arthur H. Gilmore . . . 298
The Celebration. By A. K. Voss . . . 299
Dedicating the New Kobe College. By C. Burnell Olds . . . 300
Program Pointers for the Pilgrim Fellowship. By H. T. Stock . . . 302
Books for Ministers. By Hugh Vernon White . . . 302
WANDERINGS AND WONDERINGS. By John R. Scotford . . . 278
CAMERA NEWS. By Dorothy P. Cushing . . . 280
SECRETARIAL SIDELIGHTS. By John R. Scotford . . . 301
HERALDINGS. By John R. Scotford . . . 304
THIS, THAT, AND THE OTHER . . . 306
PERSONALS . . . 309
THE CHRONICLE . . . 311

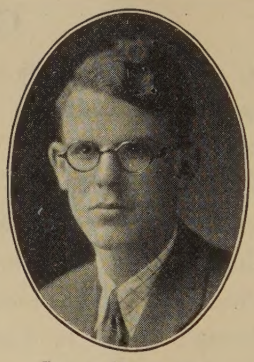
They're Going Back!

JESSIE MARTIN

THE HAUSSKES

HARRIET YARROW

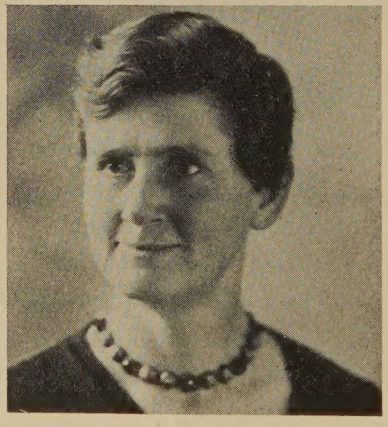
FLORENCE MALCOLM



JOHN REULING

JEANNETTE ODELL

EDWARD NOLTING



LILLIAN PICKEN

ARTHUR RINDEN

BERTHA ALLEN

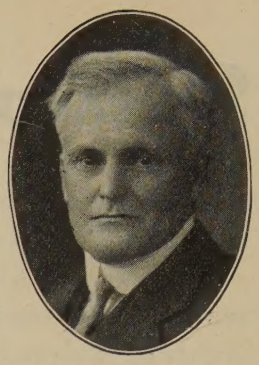
JAMES HUNTER

MRS. AKANA

MRS. BEALS

We're Going Back!

DR. ENNIS



Lillian Picken: Going back! Going back! Going back to India in October! The wheels of the train repeat the refrain; the birds sing it to me at sunrise; I've counted the months and can hardly wait for them to pass. O thank you, Father! While the Board has had to withdraw and retrench to a point that is heartbreaking, still the work is going on and *will go on*. It will not be abandoned. For it is Christ's work. His life is in it.

James A. and Maude B. Hunter: "So you're going back to China! D'ja like it over there?" Yes, we like it, and to say that we are glad to be going back is to put it very mildly. As usual we are planning to take back some livestock, but we hope to continue the projects started two years ago in developing the possibilities of native stock. The year at Cornell has suggested methods and ideas which may be adapted or used directly in the work of rural reconstruction there in our North China field. The rural church is finding a new life in attempting to meet the needs of the community by a more comprehensive program, and we are eager to have a share in this new life.

Catherine Tracy Akana and **Bertha Allen:** We are both going back to work with little children of the Orient in Japan and China and with the young women who, some day, are going to take from our hands this beautiful responsibility. We know our people now and look forward to their future with unfaltering hope. The American Board once more has put into our hands the torch, and we take it with humility and gratitude and new resolve. May we keep it radiant and glowing, and may it shed a brighter and a broader light as the years go on!

Merlin and Jean Ennis: Returning to Angola for special service! Our Mission is setting us apart for the preparation of hymns and other helps to devotion, for translation work, for the study of native life and culture. We feel that we have been assigned tasks worthy of the traditions of the American Board and deserving of the support and prayers of its constituency.

Harriet Yarrow: Mother and I are going back to Turkey. Come and see us! As they say in Turkish, "We are waiting you." Turkey is starting on her second decade as a republic. The strides she has made in the first decade have been enormous. What can she not do in the next ten years with the right leadership! Her better people are anxious that character shall be the keynote of education in this decade. Our American Board schools are mindful of their sacred privilege of helping to bring up worthy citizens of the new Turkey.

Edward and Eda (R.N.) Nolting: We are going back—to Madura, India, where our tasks at the American College and the Hospital for Women and Children await us. We go with more joy, with more eagerness, with more enthusiasm, with more of a desire to live and manifest the Christlike life in service to others than we felt after our two former furloughs. We are going back—with the realization of the needs, the problems, the difficulties we must face, the satisfactions, the compensations that will come to us. We are going back—but many others should be going back and new workers should be appointed. We believe that if the members of our churches realized the present situation, many more could and would support the work at home and abroad.

Arthur and Gertrude Rinden: Of course we have enjoyed the opportunities of our furlough, but our real interest is in our work in China; it will certainly be good to be back again. Eight years ago, just before we sailed for China, a good many friends asked, "What are you going to that place for?" We answered that we believed that the hope for China and the Chinese people was to be found in accepting the way of life lived among us and taught to us by Jesus. We return with an even firmer belief in this reason. A Chinese student at Yale—a brilliant young fellow—discussing recently the future leadership of China, said: "So far as religious preconceptions are concerned, the minds of the youth of China are as a blank check. And I believe that it is of great significance to the future of China, and of the whole world, that at the bottom of that check be written the name of Jesus Christ." We are going back to China to do our bit to make his hope a reality.

Sailing On

Our cover shows a ship outward bound, and a divine message written in stars on the midnight sky.

Like ship, like Kingdom: the Christian enterprise is driving steadily on through charted and uncharted seas and it will never stop until it reaches the uttermost ports of the world of man.

As the ship, so the missionary enterprise: it has not been sunk without trace; it has not even had to lower its lifeboats. Obedient to the starry message, the sturdy craft with its precious freight sails on and on and on.

Our own American Board work overseas is a going concern. Not a few may think that because many missionaries have been withdrawn, several institutions closed, church gifts perilously diminished, the work abroad is practically finished. Far otherwise! Though there has been *as yet* no turn in the financial tide, the work maintains its course: hundreds of missionaries are active on the field; institutions of all kinds are crowded to overflowing; new opportunities, new plans and programs, new methods are challenging as never before. The very stars are beckoning.

This is why we are devoting the two preceding pages to what would ordinarily be a routine item in our chronicle. Missionaries are going back from furlough, and they are sailing in full assurance that a great task awaits them. They are returning in the confidence that their friends at home are also reading the message in the skies.

Pigeonholing Missions?

WHAT is in a name? What do we mean by "Missions"? Is it some time-honored yet outworn appellation? Moreover, does it connote something which in the thought of our churches is being relegated to the rear or pigeonholed altogether? Or is "Missions," like our American Constitution, something that takes on greater meaning as new conditions arise?

Apparently at Oberlin "Missions" was only one of ten subjects of special seminar interest, yet in reality no "missionary statesman" could be content with only those subjects that were considered in the "Missions" seminar. He would find himself—like the homeland and foreign societies behind THE MISSIONARY HERALD—vitally concerned with the seminars on interracial relations, peace problems, the social gospel and economic problems, rural life, religious education, evangelism, and stewardship.

At Oberlin both the field and the application of the spirit of missions were in every seminar—in that on the ministry, in that on current theological questions, as truly as in that on "Missions."

How then can "Missions" rightly be placed in a special category by itself? Are we drifting into a false understanding of the comprehensiveness of our task?

To us "Missions" means the mind of the Master at work in all the relations of His Church to human life, yet under no circumstances can we afford to kill the great cause by an inadequate and perhaps alienating title. If church people do not see great things in "Missions" but instead are assigning "Missions" to a small, separate pigeonhole in their life, then by all means let us drop the name and find a substitute which to the entire fellowship will connote the real thing.

We can drop the word "Missions." We can even discard the word "Missionary" if, when and as some genius devises a better term for the idea.

But until such a genius appears we must go on talking up the "Mission" of the Church constantly, trying to visualize said "Mission" and to help people realize the length, breadth, height and depth of this great spiritual work for man and his society. We shall fill the term "Missionary" so full of meaning that no one can fail to use it when he refers to the Christian outreach of both individual and Church: to the redemptive processes of the Christian movement in both State and Social Order and to that Evangelism which brings the individual into close, creative fellowship with God.

Some Reminiscences

The first of a short series of articles by a great friend of Christian Missions

By Sherwood Eddy

IN the last decade of the nineteenth century I was swept into the missionary crusade which uprooted fifteen thousand of us students from North America (together with thousands from Europe) and transplanted us in the ends of the earth, in India, China, Japan and Africa, and from the arctic seas to the tropics.

To understand this movement will be difficult for the youth of today living on this side of the great divide of the World War in an age of deflation, depression, and disillusion, when religion itself is so challenged or seemingly at times discredited, and when missions appear to many outsiders to be presumptuous effrontery. Even today I must ask myself what made me yield my life to this movement after months of successful resistance and in spite of personal ambition. But just as men were caught up in the passionate movements of the Renaissance and the Reformation, and during the French and Russian revolutions, we in our missionary crusade could say with them:

"Bliss was it in that dawn to be alive
But to be young was very heaven."

* * *

Here were fifteen thousand prospective missionaries in North America believing in a divine Fatherhood, in the supreme value of human personality, the potential universal sweep of human brotherhood, the possible integration and unification of life under the principle of love, expressed in service and sacrifice, and involving the moral organization of mankind in a new social order. Ever since Jesus of Nazareth proclaimed the possibility of such a moral organization of mankind, as Mr. H. G. Wells says, "The world began to be a different world." There on the other hand was the stark need of the world—physical, mental, moral, and spiritual. Half the world was and still is economically poor. Half of it was illiterate; for on the continents of Asia and Africa half of humanity could neither read nor write.

The West had already invaded that needy half of the world with its trade, its liquor, its lust, its firearms, its economic and political conquest. Should not we give the world what we believed was our best since others had long forced upon them our worst?

Our fifteen thousand crusaders went out to forty lands to share in the ministry of healing in modern medicine, in education, in meeting the needs of sweated labor in industry, in the relief of poverty, famine, want, and human misery. We went out to heal broken bodies, dwarfed minds, and wounded spirits regardless of creed. We founded schools, hospitals, experiment stations, industries, printing presses, social organizations. We went out, however, not only to perform a humanitarian service, but also, frankly, to gather voluntary groups to share a new religious experience and to found indigenous churches which could, under their own leadership, extend a new way of life and share this releasing experience among their own people. Though it should be said that we went out not only to teach, but to learn. We sought to bring and to share our discoveries of truth in the spirit of homage and reverence. I am sure of this.

* * *

I landed in India in September, 1896. Alone in the bow before daybreak I watched the dark hills rising in the mist. Dark clouds hung like a pall over the land but as the day broke the shores were soon shining in the sun. With a full heart I sang into the wind, "The Morning Light Is Breaking."

India was overwhelming then as now. It was a vast subcontinent of humanity, divided and subdivided more than any other country in the world by race, religion, language, and caste. With its population of three hundred millions,

this great religious arena of the world was occupied by nine religions, over two hundred languages and five hundred forty-four dialects, and some four thousand castes and subcastes. Yet this fifth of humanity was crowded into little more than half the area of the United States; with nine tenths of the population rural, dwelling in 687,000 villages!

I found the people of India most attractive—intelligent, courteous, lovable; excelling in the passive virtues in the South, though in the North there were warlike traditions. The people were deeply religious with an affinity for the spiritual, in contrast to the Far East where the background was prevailingly concrete and materialistic. For religion in India is all-pervading like the atmosphere; almost nothing in life is secular, unless it is imported from the West.

Great as were her virtues and achievements, however, and of priceless and abiding worth as was her culture, there was at the same time a depth of human need which drew me irresistibly.

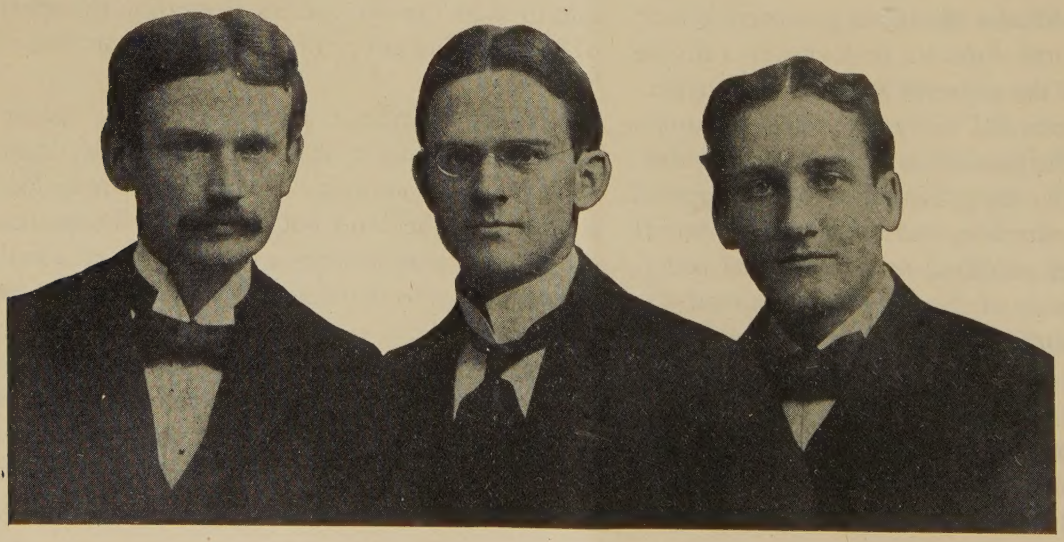
The physical needs of India appealed to me at first as the more palpable and imperative. Suffering from overpopulation, primitive agriculture and industry, the total economic situation in India resulted then as now in abysmal poverty with an average *per capita* income of about twenty-seven dollars a year, or a little less than seven and a half cents a day in that poorest country in the world. This often meant tragedy in the lives about us.

There were six million preventable deaths a year, and when I landed in India the bubonic plague was raging with two hundred deaths a day in Bombay. In Poona I joined the search parties of the soldiers who were endeavoring to stamp it out. Over a hundred plague cases and forty corpses had already been found hidden away. I remember that one dead body had been placed in a sitting posture to conceal it among a group of the living.

The year I landed I saw something of the famine of 1896, and later the greater famine of 1900 which resulted in five million deaths and left fifty million hungry.

In the beginning of this famine, by the way, I sent one letter home asking for help from friends in America. The response was $17,000 for famine relief and the rescue of orphans. Somehow the letter was passed on and copied in the press and money came in from Negroes, American Indians, and twelve different nationalities. One school of girls in China sent me their offering for the famine just before they themselves were martyred in the Boxer uprising.

But the deepest needs of India were not material or physical. Where verdure is prolific in the tropics the tendency is to identify God and nature. Pantheism tends to make the world illusion, personality, and history unreal, and to blur or obliterate moral distinctions. It becomes the fruitful soil for the prolific growth of polytheism and idolatry. Pantheism tends to conse-



When Sherwood Eddy (center) was a student volunteer secretary, with Harry Luce (left) and Horace Pitkin (right)

crate whatever is, since all is divine, and becomes an argument for custom and caste.

Caste, although arising in a most natural way for the preservation of social purity, becomes in the words of Tagore a "gigantic system of cold-blooded repression." The dead hand of the past crushes and stifles the present. Life becomes a prison house of fate for two hundred forty million Hindus and leaves thirty-five million "untouchables," outcastes for centuries, in economic and social slavery.

Under Hinduism the status of woman becomes prescribed by the *Laws of Manu* that result in several million child wives and twenty-seven million widows, many of whom are little children forbidden to remarry. With only one man in ten able to read and write and less than one woman in a hundred, the ignorance and superstition of primitive animism and idolatry hold sway over the lives of multitudes. When I was there in missionary service the people were in a measure paralyzed by the social system of caste and stultified by demoralizing religious conceptions which degraded rather than ennobled life.

* * *

Yet I found India already seething in a ferment of new ideas when I landed in 1896. There was hatred, bitterness, and violence in the strife between the old and the new, the indigenous and foreign. In her pilgrimage of ideas I saw India advance in her political, economic, cultural, social, and religious experience.

Jesus, as an Asiatic, makes an immediate, almost irresistible appeal to any unprejudiced Indian or Oriental. A man like Mr. Gandhi finds it far easier to understand, or follow Jesus than does a Westerner. But to the average Indian the religion of the white man who has pillaged, conquered and drained India for centuries seems a conquering imperialism. It rules India by the sword against her will. The Indian bitterly resents the racial arrogance of the white man voiced by Lord Salisbury and a hundred foreign rulers: "they are governed by a superior race."

The Indian cannot forget the apparent materialism of the beef-eating foreigner and his brutal use of force which for centuries has trampled upon his prejudices while never admitting the Oriental to a plane of equality or of equal brotherhood. He is constantly reminded of the evils of the foreigner and of his civilization in his exploiting capitalism, imperialism, and militarism; his race prejudice, his slums, poverty, and injustice and the ever-recurring wars of his competitive economic system.

All this seems to the Oriental the deepest contradiction to the principles of Christianity. Just as centuries of the persecution of the Jews by Christians makes it psychologically almost impossible for the former to accept Jesus as their Messiah, so the hated rule of the foreigner handicaps and prejudices the advance of his religion.

In the economic sphere came the new idea of justice in place of the age-long divine right of privilege, with modern industry, agriculture, trade and the ideal of sharing with the impoverished masses instead of perpetuating the parasitic rule of the autocratic princes of the conquering foreigner.

In education came the demand for free, compulsory, primary training of the modern type for all, and the indignant demand that more than a fifth of their children be given education after a century and three-quarters of British rule.

Socially the demand has now become imperative, voiced by Gandhi and his followers, to abolish the tyranny of caste, uplift the untouchables, and radically reform the ruinous evils of the old system, and vast movements for the reform of Hinduism are surging through India.

The character of the people made my own work in India most attractive. I spent half my time traveling among the colleges and working among the one hundred thousand students and the nearly five million Indians who had been educated in English. The other half was spent out among the masses working the villages in the vernacular, among the poorest of the poor.

Out among the far more lovable common people of India we witnessed the lifting of the dead level of life to a higher plane. Here the work was far more encouraging, attractive, and probably more important.

Pastor Zambrano and Family

Colegio Boys

By Priscilla Holton Neff

Rev. and Mrs. Clarence A. Neff were married and began work in the Colegio Internacional in Guadalajara, Mexico, in 1931

Abel Camacho and Fam

GUADALAJARA was at the latter part of its rainy season when we arrived at the Colegio Internacional. Not only were we commencing our married career, but we were also approaching a task in a run-down institution whose academic department had been closed; whose future policy had not yet been determined.

We started in with worn-out materials, with odds and ends of boys, with only a few reliable helpers, with no real vision yet formulated. But people kept saying:

"Wait until Abel Camacho arrives. Just wait for that!"

Abel Camacho

One day in early November of that first year Abel Camacho came. If I were to give a title to his position then, it would be that of a character-building comrade. He impressed me as a quiet sort—until he smiled. Then a certain radiance seemed to fill the atmosphere.

As we stumbled through those months, trying to think toward a real reopening of the academic part of the plant, Abel was always at hand to help us discuss the new type of boys we wished to encourage to come, the ideals at which we were aiming.

At the time he was very much in love with a girl whom he had known all through his school life, the daughter of one of our most loyal teachers, Mrs. Galvan. Fanny was still very young and we expected several years to pass before the affair should culminate. But a chain of events sent her north the next summer and Abel was desolate with the fear of having lost her. To stay on at the Colegio that second fall, when we were starting the preparatory department, was a difficult test for him, but he met it bravely. By Christmas it seemed practicable for them to be married. This past November little Abel was born and now their happiness overflows. Such homes, endowed with love and sincerity, are the best future we can help to give to Mexico.

It was during the spring vacation of last year that the California Commission faced Abel with the possibility of his becoming the director of the Colegio. I can remember yet how humbly he accepted.

"I am willing to work all I can," he said, "for I love the Colegio Internacional. It has been my home and my school for many years. But I am too young. I have not the influence needed to impress the political groups connected with the school systems here in Guadalajara. Let me work, but let some one else keep the name of Director."

We are not afraid of his youth or lack of experience. We watch him grow steadily more

responsible, more socially minded, more adjusted to the difficult task of heading an institution in this country. We are humbled by his enthusiasms and his abiding dreams.

Daniel Pacas

Even at the beginning of our first months in Guadalajara a few boys stood out from the rest so that we took notice of them especially. Two of them, Indian in character as well as type, continue to challenge our best and make us want to share them with the people at home whose interest gives such boys their chance at true growth.

Daniel, the younger of the two, is the brother of my Indian servant, Ofelia. One evening when I was ill and she sat beside me in the dark, helping make me comfortable, she told me a little about her life in a small country town:

"My father was alive then, and he heard that some foreign men were in town; that they spoke English. He loved the sound of their language and he invited the strangers to our home. That, even though he did not understand the words, was the beginning.

"But when he died a little later, it seemed like the end for us. I was nine years old and Daniel was nine months. He was sent to some relatives while my mother found work. I also came to the city to wash clothes and polish floors. And Daniel became my care. I paid for his clothes and his shoes. I stayed with him when I could.

"He was about six years old when he came to me and said that he could not stand the life any longer; he could work like a man, he said, but he could not be abused and treated cruelly for nothing. Well, and to whom could I go but to the foreign missionary who had been in our home?"

That missionary was Rev. Alfred Wright, and Daniel was taken into the dormitory at the Colegio. He is fifteen now. We consider him one of our most reliable leaders. He is a thorough worker, an intelligent student, alert, eager for a wider vision, anxious to help his country, ready to cope with mature lessons of character building. He wants to go back into the country later on to start improved methods of agriculture and a real spirit of honesty, for he believes that is Mexico's greatest need. But he needs help, the help two years at a school like Berea can give him. We have already the promise of part of the money to send him.

Thomas Sahagun

Thomas, the second boy, is older than Daniel, stalwart and ready, and, for an Indian, quick of action. By nature serious, he has considered for some time now the hope of entering the Christian ministry.

He comes from a tiny town in the barrancas where his mother, long ago deserted by her husband, carries on a meager trade in groceries. Besides earning his own way here at the school, Thomas has managed all these years to send back a few *pesos* to his mother each month, really supporting her and his only sister.

Perhaps that is what gives him a humility of character which separates him from the average boy here. Besides, he has more than ordinary ability. He can paint and sing and make speeches with no apparent effort or undue show of pride. Sometimes I wonder if he hasn't an actual genius for unselfish living.

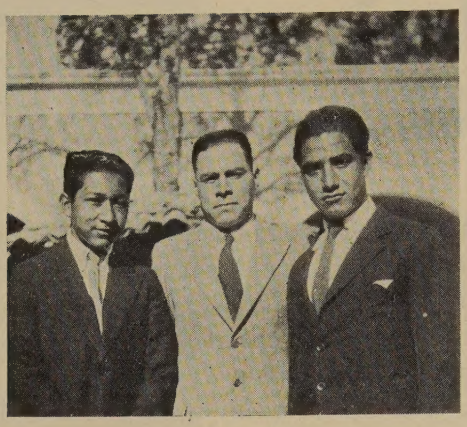
I know that our churches here in Mexico need desperately just such a young spirit to pull them away from the idea that religion is all preaching and praying on Sunday. Given the right training, this boy will also be a leader for his country.

But he must be given enough mental and spiritual equipment himself to rise above narrow views to the conception of the social value of a pastor's work. Handicaps are great in Mexico and the downward pull of an environment can deaden a youthful spirit. He too, needs the vision and the practical strength which a school like Berea could give him.

Thomas is one reason why the Colegio has been able to renew its life, and why we feel it is important to make more powerful his own witness to the Jesus Way in Mexico.

Antonio Gonzalez

came to us through the work of Ramona Salazar at the *Casa de Buena Voluntad* [see first article in the October, 1933 MISSIONARY HERALD]. Among the very first pupils in her night school



DANIEL PACAS, ANTONIO GONZALES, THOMAS SAHAGUN

appeared this young man, a master carpenter by trade. His scholastic ambitions made him soon outpace others in the group, and Miss Salazar secured him a place in the Instituto Colon, our Mission primary school. In exchange for teaching the classes in manual training, he was to enter the sixth grade.

Since then, under the same arrangement, he has gone steadily on, living here in the dormitory of the Colegio and now attending classes in our preparatory department. He serves on the executive board at the Settlement. He has charge of general morale and discipline at the Colegio. Some of the younger boys squirm because he enforces order so consistently, but they respect him for it, nevertheless.

People who have not worked in the educational system of a country like Mexico cannot fully appreciate the strength of character needed to *make* oneself as Antonio Gonzalez is doing. Morally he is fine and firm; spiritually he has yet many lessons unlearned, for his ideas are not yet formed. But he watches us keenly, balancing our beliefs against our daily actions. If only we can have the privilege of helping him until he has completed his ambition to become a lawyer, we may hope to see him develop an understanding of the law of Love we are trying to follow.

We have here in our hands the real future of Mexico. From all parts of this country we hear the plea for honest leadership in public service. In no outstanding way but in daily attempts at creative living we are working toward that ideal.

Promoting World Peace

By Frederic H. Young

IN person, in word, and in deed, the Christian missionary compels men to recognize him as a peace-loving and peace-creating influence. Yet there is a certain sobriety in missionary literature in reference to the specific cause known as the outlawry of war, or world peace. Why? An examination of that literature led the writer to a clearer comprehension of the missionary's approach to *all* social causes in general and to that of world peace in particular.

The Missionary's Approach to the Problem

The missionary emphasizes, in season and out of season, the God-to-man basis of social health and progress, whereas the pacifist, as in all of the more secular idealisms, depends more directly upon the man-to-man basis: the "vertical" emphasis and the "horizontal" respectively.

The Christian missionary fixes his faith upon a mutual relation between God and man: a free, spiritual partnership. Therefore, he must ever be spiritual, or mystical, in his basic approach to all social problems. This basic approach reveals itself in his connection with world peace. He is not persuading men to peace primarily, but to Christ and God.

He believes that the peace of the world, in any sure or worthwhile sense, depends on the creation of individuals in every human group who think of life predominantly in terms of God and Christ. Given a sufficient number of such individuals, peace will be an inevitable by-product.

This has all been said so many times that it has achieved the doubtful honor of being "obvious."

The Pacifist's Approach

Giving attention now to the approach of the man committed to world peace as a specific ideal, it must be noted first that the so-called pacifist has abstracted world peace as a single item from the total gospel of Jesus, to make it for the time being his whole gospel.

Probably such concentration on one item is necessary in the harsh specialization which history seems to require for social progress. Yet with all the specialization on the slavery and prohibition issues in our country we have not seen the end of either of them. They have assumed new forms, more baffling than the legal aspect of either issue.

In Pact but Not in Fact

is the sad commentary on many of our modern idealistic social movements. Even with the Permanent Court of International Justice, the League of Nations, and the Kellogg Peace Pact, world peace is not automatically and realistically achieved in fact.

We owe much to that person or institution that is willing to devote every energy to pressing one issue before the world so sharply that it secures an attention which it would otherwise miss in the milieu of modern history. The pacifist, however, should unite with the Christian missionary as a most valuable ally, because, engaged as he himself is in a more "horizontal" cause, he requires the constant inspiration of the "vertical." Otherwise he will experience a dead center that will nigh overwhelm him with discouragement.

Peace for What?

In the gospel of Jesus Christ peace on earth is one of the major aims, but man living in peace is not enough as an ultimate ideal. Man may yearn for peace, but after that comes a question: peace for what? Christ answers: peace that man may pursue beauty, truth, and God—a dynamic, not a static goal.

While the pacifist is creating the mechanisms for peace, such as leagues of nations and courts of international justice, the Christian missionary is supplying the world with a deeper, more inclusive dynamic than peace for peace's sake. It is to be peace for Christ's and God's sake. There will be no lasting peace until there is an objective beyond peace.

For Christ's Sake

The tremendous insistence upon Christ is justified, for no other character in history so magnificently bridged the otherwise terrible gaps between substance and form, fact and theory, reality and ideality. World peace apart from the person and principle of Christ is a vain delusion. That is why the missionary teaches Christ first and last, for he knows that no other basis will make peace attainable. Once grounded in an ultimate faith in God through Christ, any movement will be on the path to real achievement.

The Missionary a Christian Statesman

All of which leads us to a more rounded view of the missionary as a Christian statesman. His is a glorious task. It is safe to predict that, were poverty, disease, famine, vice, and war abolished from the earth, we would still need the missionary to teach all men the sheer spiritual essence of the gospel of Christ.

The missionary is indeed a key-man in furthering world peace. There is a series in a religious progression which is something like this: no world peace without a Christian world; no Christian world without first a world Christianity; no world Christianity without a world Christ; no world Christ without world-wide Christian missions.

The religious atmosphere of late years has been full of talk about the challenge of the modern world to Christianity. Once the church has begun to catch the vision of a world Christianity through a renascent missionary enterprise, men will hear more about the challenge of Christianity to the modern world.

Seeing the South by Auto

By Donald A. Adams

Some impressions and convictions gathered on the way to and from Talladega's inauguration

A FEW nights ago I was sitting on the veranda of my neighbor, the Rev. Watson L. Phillips, and was relating to him some of the things which I saw and heard on a recent trip through the South. After listening patiently to a rather long discourse, Mr. Phillips finally said, "Then it would seem as if we ought to continue our support of these schools and colleges in the South." I heartily agreed with him because that was the conclusion that I had already reached.

I Visit Our Educational Institutions

Some weeks ago Mr. Scotford suggested that I join him on an automobile trip around Easter time through North Carolina, Georgia and Alabama for the purpose of visiting some of our schools and colleges. I suspect he thought that I needed the education, although he was too tactful to put it that way. Certain it is that the trip filled out my picture of some of our denominational work. In fact, it was the first time I had ever visited any of these institutions which are wholly or partially supported through our denominational funds—such as Avery Institute, Dorchester Academy, Elon College, Cotton Valley School, Piedmont College, Talladega College, Ballard Normal School and the John C. Campbell Folk School. Without any qualification I can say that I was tremendously impressed by their work. Of course some institutions make more of an appeal to one type of person than to another because of their pull on your sympathies, but every school which we visited seemed to me to be wholly deserving of continued support.

I had been through all of the states which we visited on the railroad, but to go through by automobile gives one an entirely new and different impression. The thing which kept growing upon me was the fact that apparently there were millions of both whites and blacks in these southeastern states who for all practical purposes are living in much the same condition and on the same scale as they did sixty or seventy years ago. The question was constantly in my mind as to whether they would continue to do this for the next sixty or seventy years. And as I went about I tried to get an answer to this question.

I suppose progress depends upon leadership. From the Negro colleges we are graduating about two thousand young men and young women each year and these are the ones who must show the way to the millions of their brothers.

Through the kindness of Mr. Sol. Johnson, the editor of the Savannah *Tribune,* Mr. Scotford and I were taken out to the State Industrial College where we had a splendid hour with President Hubert. Afterward we watched a most intriguing demonstration of student work before the assembly.

Novel Method of Raising the Standard of Living

President Hubert said that if he were going to try to improve conditions and raise the standard of living of any given community he would first establish a country store at a strategic point. He would place an able person in charge of the store who had some imagination and insight into the needs of the people. As the people came to the store to trade it would gradually develop into a social center. From that beginning President Hubert said he would branch out into schools, churches and other institutions. He added further that the only way to really better the condition of people is by having someone live among them and show by example the kind of homes they ought to have and the way in which they should conduct themselves. He said we could not accomplish our purpose by talking to them but only by living in their presence the thing which we want them to learn.

Donald Adams, Buell Gallagher, George W. Crawford,
Allen Chalmers, Oscar Maurer

At Talladega, Piedmont and Elon Colleges

The most colorful occasion which we were privileged to witness was the inauguration of President Gallagher at Talladega. It has been reported so fully in other places that I will not try to describe it. Outside of the inauguration there were two other affairs which impressed me much. The first was a dramatic production put on by the students and the other was the concert given by members of the music faculty on an evening following the inauguration. I had the privilege of attending a reception where I met a large number of students, and what impressed me most was their very apparent poise and culture.

I had the privilege of meeting the faculty and speaking to the assembly at both Piedmont and Elon Colleges. One could not be long with the faculty of either college without realizing that he was in a group of superior people. Furthermore, it is apparent that they are there because they have a real conviction of the unusual opportunity of the task to be performed, certainly not because of the financial reward. The student bodies of both colleges were obviously made up of young men and young women who are in them to get an education and nothing else.

As we turned north after completing our visit, I found it was not difficult to pick out the things which had made the greatest personal appeal to me; strangely enough these were not the schools or colleges, but the work of the larger parishes such as is being carried on by Alan T. Jones and Lawrence L. Stanley, both of whom we had the privilege of visiting. I found myself envying these young men and their wives the task which they are performing so well. The days of real pioneering are not over. In every sense of the word these country parishes constitute pioneer work, and surely in the faces of these young people who are conducting this work can be seen the glow of the pioneer.

Some Piedmont College Students

Wanderings and Wonderings

FOR some years the writer has been of the opinion that our church life has been over-professionalized. Hired help has all too often taken the place of volunteers. One of the happy incidents of the present period of financial impecuniosity is the return of laymen to many places of responsibility. Our churches have far greater resources of lay leadership than they have utilized in recent years.

Particularly interesting is the experiment now being carried on in Illinois. An increasing debt led the state conference to decide last winter to get along without the two superintendents which it had had for many years. The direction of affairs has been placed in the hands of a small committee, and their carrying out turned over to the layman who for eight years has served inconspicuously but effectively as the business manager of the conference, Mr. John H. Finley.

Because of the limitations of his time and strength he has had to rely upon much volunteer assistance. Two interesting developments have already taken place. Our most efficient "laymen"—the women, have undertaken to visit every church in the state in the interests of missions. A new emphasis has also been placed upon the officials of the local associations.

Formerly all the associations did was to meet once or twice a year. Now their moderators and committees are asked to assist with promotional work in their area, and also to take care of any difficult situations which may arise amongst the churches. Our guess is that the Illinois Conference is not only going to pay its debt rather rapidly, but that it will also make some interesting discoveries as to the possibilities of volunteer coöperation in its undertakings.

* * *

The pendulum has swung from the high pressure methods of the post-War years to what might well be described as "low pressure" tactics of today in awakening missionary interest. No longer is dependence placed upon oratory, mob psychology, and the frenzied "putting over" of something. The technique of 1934 is quite different. The preferred setting is a gathering of a dozen or more church officers in somebody's parlor for a quiet conference. Speeches are discouraged by asking everybody to remain seated. (Apparently it is necessary for most men to wave their arms if they are to be oratorical, while nothing discourages gestures more effectively than a chair.) This new arrangement has several advantages. The essential qualities for a leader are clear-headed thinking and entire frankness. The real measure of his success lies in the number and quality of the questions which he evokes. The smallness of the group both restrains the leader from bombast, and leads those present to pay close attention, as they have the feeling that they have been particularly sought out. A sense of mutual participation is the aim of such a conference. Any decision which is reached should be both voluntary and spontaneous. At last we are learning that only as people make up their own minds can we expect them to "stay put."

* * *

The gospel of beauty is at last making its way amongst institutions and churches supported by mission boards. No longer is it considered necessary to be tacky in order to be accepted as pious. (I have a friend who grew up in Ecuador who claims that he could always identify a certain group of missionaries by the patches on their pants).

Fortunately beauty is a matter of brains rather than of the pocketbook. Anyone who doubts this should visit the John C. Campbell Folk School at Brasstown, North Carolina—where the boundaries of Tennessee, Georgia, and North Carolina come together. Despite its rural location there is nothing common or unclean about the place. At first one is tempted to say, "Is this not too elegant for an institution supported in part at least from missionary funds?"

But when one looks again he discovers that the

major investment has been one of taste rather than of dollars. The stone out of which most of the buildings were erected was found on the ground. The lovely articles which one finds about were not imported, but were made by hand by the human talent round about. The result is a living demonstration of the possible loveliness which may be introduced into the common things of life by a little inspired ingenuity.

* * *

How essential are buildings to a college is a question which is likely to be asked increasingly in the future. Ten years ago we judged a school by its physical setting, but today we are not so certain. In the South we have two extremes in this matter of college plants. Duke University in North Carolina has one of the most superb settings to be found anywhere. Designed by a man of marvellous imagination, located on a new site in the open country, carried through without apparent limitations as to the money spent, the present campus is a revelation as to what architectural engineering can do. But the soul of a school cannot be created out of hand in any such fashion as this. One suspects that many men must labor and much time must pass before Duke develops an inner spirit which will match its outward setting.

On the other hand, Piedmont College down in Georgia is almost a soul without a visible habitation. The girls live and everybody eats in a hotel which has out-lived its usefulness. Most of the recitations are conducted in a reformed livery stable. The chapel is an enclosed open-air theater. The school has lots of land and plenty of young people. It exists because of the devotion of its faculty and the generosity of a host of friends. Possibly the time is at hand when we will think more highly of such assets.

* * *

One of the curious sights of New York City is the Museum of Modern Art, which is housed in an old mansion on Fifty-third Street behind St. Thomas's Church. The usual exhibit therein displayed suggested to one visitor something akin to "an exploded shingle factory." Apparently most modern artists are terribly afraid of anything pretty. But recently this museum has held an exhibition of industrial art which would rejoice the heart of anyone. It consisted of a display of ordinary manufactured objects which are both useful and beautiful.

Incidentally the exhibition revealed the increasing beauty which we have all about us. In the machine age there is scant need of anyone living and working amidst ugly surroundings. Art is being woven increasingly into the fabric of our daily lives.

To one who was trained to preach this suggests the thought that one of the functions of our Christian faith is to enhance the loveliness of our day by day existence. With the frontier almost gone and increasing limitations placed upon the sudden acquisition of wealth we must find more and more of our satisfactions in the appreciation of the beauty of both art and human relations which are round about us. Both art and Christianity can help in making life worth living.

* * *

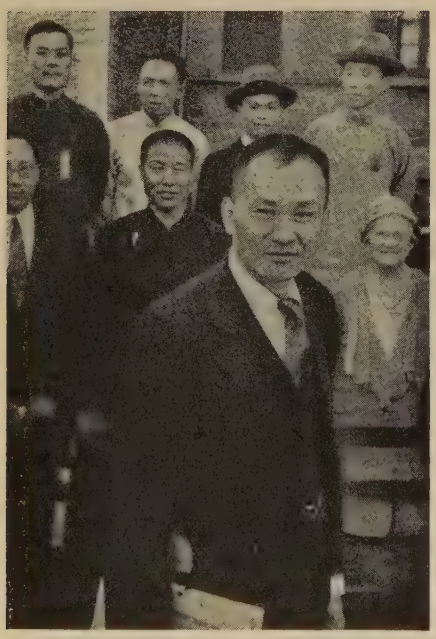
Classifying our friends as introverts and extroverts, and then trying to figure out which category one belongs in himself is one of the popular sports of the day. Lately the writer has amused himself by exploring the thought that as your religiously inclined introvert becomes a mystic, so does your religiously disposed extrovert tend to become a missionary. Of course not all missionaries are pronounced extroverts. Yet the person who devotes much time and energy to tending his own soul is not likely to survive the bafflement and frustration which usually accompany the learning of the language and the kindred adjustments which must be made before one can become a useful member of society in another land. Because of the very keenness of his perceptions the introvert becomes discouraged and tends to drop out of the picture. On the other hand, the preoccupation of the extrovert with the world about him saves him from many discouragements. He sees much to be done, and forgets himself in the doing of it. His life looks out upon other people rather than inward upon itself. He may not reach either the heights or the depths of the introvert, but he is likely to be happier in missionary service. Fortunately most missionaries are like you and me—tinctured with both diseases.

Camera News

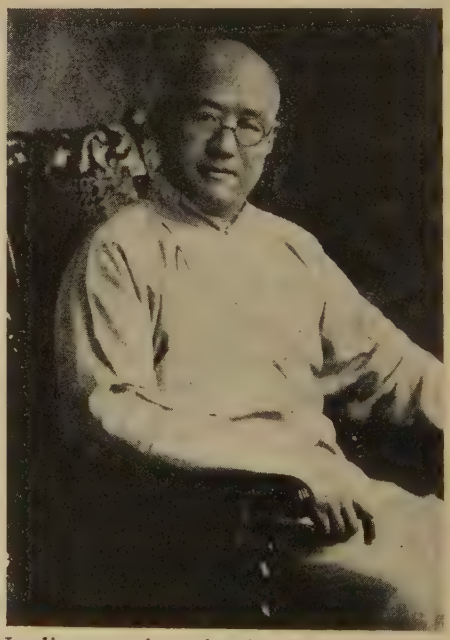
By Dorothy P. Cushing

Sunset on the Mediterranean

This exquisite bit of twilight and sea is a fitting prelude to summer vacation time. It was taken by Herman H. Kreider of Istanbul, Turkey, many of whose beautiful pictures have appeared in the MISSIONARY HERALD.



Competent Consecrated Christian Chinese Leadership



"Continue to send us missionaries of the right sort who can help us solve some of our problems, and whatever funds you can so that we can engage messengers of the Gospel, teachers for schools, doctors and nurses for hospitals and field work," says Rev. Y. S. Tom, M.A. Moderator of the General Assembly of the Church of Christ in China. "We are deeply grateful to you. When and where we can we strive to carry on the work for ourselves. Our church in China is still young. We do not have the financial means to do very much. We crave your prayers that we may be strong in our faith."

Needing no introduction to American Christians—Dr. C. Y. Cheng, LL.D., D.D. General Secretary of the Church of Christ in China General Assembly. "As we enter into the unknown future may we be endowed with a greater measure of faith and courage, loyalty and determination to coöperate with God in joyous service in spite of adverse circumstances. The future is unknown to us but happily it is not unknown to Him, and that is more than enough."

Two Doggone Sad Tails!

For feeding the goats, Frank Warner Dutton, son of Rev. Philip D. Dutton, of Taiku, China, got 10 cents weekly (Chinese money). "Daddy," said Frank one day, after learning of reductions, "you and Mother have had your salary cut, why not mine? From now on it will be all right if you give me five cents a week." So Frankie, and his pal, Petey, the English fox terrier, took a voluntary 50 per cent wage docking.

He may not be much of a dog but he's this little West African boy's buddy, and he has a tail "what is a tail." Boys are boys around the world. Rev. Frank S. Tucker of Sachiquela, West Africa, must believe that or he would never have taken this picture.

The Friend of the Orphans (left)

"Ned" (Rev. E. H.) Smith of Foochow, China, and one of his orphan boys. Father killed by bandits, mother dead also. "They are growing up to become the builders of new China," he says.

Co-eds in India? (right)

Well, rather—here is Miss Sarah Joseph, Junior at American College, Madura, India, and Mrs. Edson Lockwood who has just come to America on furlough.

The Carey Centenary

Carey the Pioneer

By Howard B. Grose

WILLIAM CAREY was the first Englishman to voyage to Asia for sheer love of Asia and of Christ. He was called to be the first of British Christians to graft the rich evangel of Jesus into the stocks of the deep-rooted religions. For nearly two hundred years the East India Company had found no place in the eastward-bound crowds for a Christian missionary, but on June 13, 1793, Carey sailed from England, reaching Calcutta on November 11.

Member of an Established Church family, he was persuaded by a fellow-apprentice when he was seventeen years of age to attend a dissenter prayer meeting. A plain weaver preached a sermon that led Carey to immediate decision; he emerged from the little chapel ready to take his place with the formerly despised dissenters. That first step led to the second: uniting with the English Particular Baptists.

The independence of his new denominational relations opened the way for his gifts as a preacher, and so to his ten years' ministry which resulted in his absorbing passion for the salvation of the heathen, and his insistent pressing of this great theme upon his brother ministers, until at last England was stirred to action that is still perpetuating itself throughout the world.

Noted in his youth for his study of birds and insects and his gift for languages, his abilities enabled him to partly support his mission work by government service, and for doing this he was criticized by the home committee whose failure to furnish funds would have meant the death of the mission if he had not been able to carry it.

The story of the founding of Serampore College; the story of Carey's translations of the Scriptures (into twenty-four Indian languages); these are thrilling records of foreign mission history. His aim was to give God's word to all India, and this he saw realized.

He called the last four years of his life the "satisfied years," and said he had scarcely a wish ungratified. He had seen suttee abolished; the Indian administration sympathetic instead of hostile; the West Indian slaves emancipated; the color-bar removed from India's civil and military service; and Serampore College without class disqualification of caste, color, country, or creed.

He had left for Christians of all time his motto: "Expect great things of God—attempt great things for God." A humble-hearted Christian, his name holds high place among the immortals.

Carey the Modern Missionary

By Alden H. Clark

In more senses than one, William Carey, who died one hundred years ago (June 9, 1834), was the father of modern missions.

In the first place, he was the father of missionary coöperation in social reform. He interested himself in preventing infanticide; in better care for lepers; and in many other social causes. The best known and most brilliant illustration of his efforts in this direction was his fight against suttee, carried on, in closest association with men like Ram Mohan Roy, with unremitting effort for a quarter of a century, and finally resulting in the legal abolition of this inhuman rite.

Carey was the father of rural missions. He certainly did more for the betterment of Indian agriculture than any other man of his generation; possibly more than anyone who has come since. He founded the Agricultural and Horticultural Society of India, which has had a notable career. He stimulated exhibits of garden products of one of which he says: "The greater part . . . were to within these last few years of species wholly unknown to the native gardeners." His interest in the well-being of the cultivator is well illustrated by one of the questions in the questionnaire which he distributed widely: "In what manner do you think the comforts of the peasantry around you could be secured, and their general happiness promoted?"

Carey was the father of modern educational missions. Out of their earnings he and his associates in the "Serampore Brotherhood" built Serampore College. Some of his supporters were violently opposed to

the spending of missionary time and money in scientific education, but Carey went quietly on in his own scientific teaching and investigations, and wrote, "I never heard anything more illiberal. Pray, can you be trained up for the Christian ministry without science?"

Carey's attitude toward war was startlingly modern. Once when he was critically ill and delirious, an army surgeon came to him in regimentals. Of this visit he writes, "The sight of a red coat filled me with abhorrence, and I treated him very roughly and absolutely refused to touch his medicine." In his delirium he imagined himself leading a crusade against the political establishment of religion and against war. And he later wrote about these two efforts: "I hope to feel their force and to pray and strive for their accomplishment to the end of my life."

Carey was the father of the principle of missionary flexibility. When he was well-nigh seventy years old and had been in missionary service for thirty-eight years, a brilliant young Scotch missionary came to Calcutta, advocating a new method of missionary approach: that of working for the permeation of the whole structure of Hinduism by the Christian spirit, rather than of laying the entire emphasis on the detachment of individuals from their social structure. Most of his fellow missionaries were against this novel idea of Alexander Duff. In the veteran Carey, however, he found sympathy and support.

No one who visits Serampore can fail to be struck by the spaciousness as well as the simple beauty of the central college building erected by Carey, Ward, and Marshman. This building is a fitting expression of Carey's personality, yet no building could be spacious enough to symbolize the breadth of his spirit, for he comprehended in his interest the peoples of the world in every place of their life.

President Emeritus Page

"IT is a good time to stop. Methuselah would have been made emeritus if he had lived a year longer to be nine hundred and SEVENTY years old," remarks Dr. Frederick Harlan Page, retiring president of the Massachusetts Congregational Conference and Missionary Society.

It *is* a good time to stop and rest, for he has been hard at work for fifty-five years: an editor and publisher of the Haverhill *Gazette* when nineteen years of age; in newspaper work in Boston for nine years; editor of the *Boston Daily Advertiser*. Next, study at Andover and thirty-two years as pastor in Boston, in Lawrence, and in Waltham. Finally, nine years in the presidency of the Massachusetts Conference.

"He has rendered a service of extraordinary value to Massachusetts Congregationalism by wisely directing its policy and administering its work throughout the period during which the Massachusetts Congregational Conference, the Massachusetts Home Missionary Society, and most of the churches of the Christian denomination in this state have become one happy fellowship. This united denomination is his enduring monument," writes his associate, Rev. Alfred V. Bliss, Secretary of the Conference.

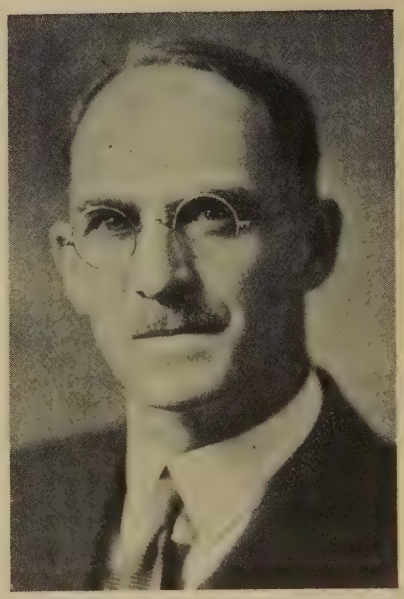
"Dr. Page has a strong competent mind, but, unlike most men with such minds, he uses it with the detachment of a carpenter using his hammer and saw. He

dissociates himself from it and applies it to a problem and the problem is solved.

"His closest friends also delight in his exquisite humor which makes rough places plain, his pictorial language which makes difficult thoughts clear, and the gracious personality which makes life great and worth while."

Our New States-men

Washington Finds a Leader



ON September 1 Claton S. Rice will assume as superintendent of the Washington Conference the responsibilities so nobly borne in other years by W. W. Scudder and Lucius O. Baird. In addition, he will also supervise the work of the Church Extension Boards in Alaska, Northern Idaho, and certain areas in Eastern Washington.

Claton Rice is a mighty traveler before the Lord. During the eleven years which he has already served as state superintendent he has gone about ceaselessly in the interests of the churches—always with his eyes open. Few men can see more than he. Instinctively does he sense the human side of every situation. But what is even more important, Claton Rice can use the printed page and the spoken word so that other people can see and feel that which he has witnessed.

Although an Easterner by ancestry, the new superintendent of Washington is a Westerner by birth and by instinct. The first Rice to come to America was a deacon who settled at Sudbury, Massachusetts, in 1639. Two of his descendants in 1854 reached Iowa where they founded the Congregational Church in Magnolia. Claton Rice's father homesteaded on an Indian reservation in eastern Nebraska, which by comity agreement was Presbyterian territory. After sampling the banking business young Claton graduated from Bellevue College in Nebraska, and then proceeded east to Princeton, where he took his master's degree in the University and his bachelor of divinity degree in the Seminary.

The first ten years of Claton Rice's ministry were spent in the hardest sort of home missionary work among the Mormons of rural Utah. He won a foothold by playing with the young people. Out of this experience have come two little books: *The Mormon Way*, and a collection of dialect poems, *Songs of the Mormon Way*.

In 1919 Claton Rice returned to the faith of his fathers and became pastor of the Congregational Church at New Plymouth, Idaho. After four years he was appointed assistant superintendent in charge of our work in Southern Idaho and was later made superintendent of Southern Idaho and Utah. During his six years of service with the Idaho churches he had much to do with the development of the assembly grounds at Pilgrim Cove, which are the property of the conference.

For the past five years Claton Rice has been superintendent of the Montana churches. It would be hard to conceive of a more difficult period than that through which they have passed. Thanks to a program of "Ten new churches each year for ten years," our forces in the state were greatly over-expanded. Drought and the consequent decline of dry farming has caused an actual exodus from that portion of the state in which most of our churches were located. To make matters worse, the general economic condition has reduced the home mission funds for the state. Through it all Claton Rice has labored courageously, and, as he moves to Seattle, leaves behind him a host of devoted friends.

Claton Rice is a man of contagious spirit. Something carries over from his heart to the hearts of those for whom he works. He is a worthy successor to the great men who have left the Washington Conference in the past. In his new position he will face many problems, but his spirit will be equal to them.

Massachusetts Has a New President

On September 1st, Rev. Ralph M. Timberlake of Dalton will assume the duties of president of the Massachusetts Congregational Conference and Missionary Society which Dr. Frederick Page then lays down.

Son of a Canadian Methodist home missionary and one-time president of the Montreal Conference, Dr. Timberlake majored in missions at Yale, has served long on the State Conference Committee on Missions, is a member of the Survey Committee of the Commission on Missions, and a Corporate Member-at-Large of the American Board.

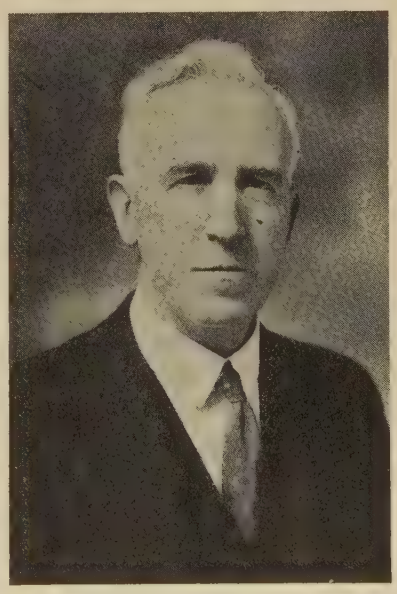
His undergraduate years were passed in Canadian schools: Ottawa Collegiate Institute and McGill College. But he came to New England for his B.D. and M.A. and Ph.D. at Yale and the Hartford School of Religious Pedagogy.

His pastorates have been in New England also: at Middlefield, Connecticut; the Pilgrim Church, Canaan, in the same state; at Dalton, Massachusetts, in a church notable for its interest in missions. During his fifteen years as its pastor he received over six hundred into membership and so stimulated its natural generosity that in the depression year of 1932 it gave $9,600 more to benevolences than in 1918.

Vermont's New Secretary

Like Massachusett's president, Dr. Chauncey A. Adams is a Canadian product; passed his undergraduate years in Canadian schools—Coaticook Academy and McGill University; received his D.D. degree from a New England institution—Middlebury College; and held pastorates in New England. This mixture of Canadian origin and education and New England honors and service must be a certain formula for success!

Dr. Adams has seen a good deal of the world outside of Canada and New England, having traveled for two years in Great Britain, Egypt, India, and Ceylon; as Y.M.C.A. Secretary for Ceylon under the International Commission visiting the Ceylon Mission, and also the Madura Mission at the time Rev. J. P. Jones and Rev. John S. Chandler were in charge. And when America entered the World War he went to France as ambulance driver with the American Field Service, an organization working with the French army, later becoming Chaplain of the New England Division of the United States Army.



After returning from the Far East he served as Y.M.C.A. Secretary for two years in St. Johnsbury, Vermont. A member of a famous New England family became his wife: Marion Fairbanks, daughter of Professor and Mrs. Henry Fairbanks of St. Johnsbury.

Twenty-five years were covered by his Vermont pastorates in Irasburg, Danville and Waterbury. Three presidencies in the state have been his: of the Vermont Christian Endeavor Union; of the Vermont Congregational Conference and Domestic Missionary Society, in 1926 and 1927; of the Vermont Council of Religious Education.

Dr. Adams took up his new duties on the first of June.

Rev. John S. Chandler

A CABLE announcing the death on June 19 in Madura, India, of Rev. John Scudder Chandler, son of American Board missionaries, himself in active service for fifty-five years, has reached us just as we are going to press.

In a later issue will follow tributes to this notable missionary and fuller accounts of his achievements. Here will be given a bare outline of the events in his life.

Returning under appointment in 1873 to the India where he had been born in 1849, Dr. Chandler did district missionary work and supervised the churches in Madura for many years, taught at the Pasumalai Theological Seminary, and during his last term of service was Director of the Tamil Language School at Kodaikanal. For eight years he was released from his regular duties so that he might serve as the head of a committee to bring out a new Tamil dictionary at the invitation of the British Government, which conferred on him the Kaiser-i-Hind Medal for his unusual contribution.

Among his published works were: a history of the Madura Mission, a history of the Jesuit Mission in Madura, and a biography of his father, all in English; and in Tamil a translation of the Old Testament, a revision of the New Testament, a pastor's manual, a book of Christian lyrics, and a Christian hymnal. In recognition of his scholastic achievements Yale University conferred in 1923 the Doctor of Divinity degree upon its illustrious alumnus.

He was one of the organizers of the South India United Church. After the death of his wife, Etta Rendall Chandler, he returned to India in 1932, four years after his retirement, to live with his daughter, Miss Gertrude Chandler, head of the Lucy Perry Noble Institute of Madura. Another daughter, Mrs. Isaac Cannaday, is in Guntur, India; a son, Rev. Robert E. Chandler, is a missionary of the American Board in Tientsin, China; a daughter, Alice, and two sons, John and Theodore, are in this country.

Doctor James H. Ingram

A CABLE from Peiping has announced the slaying by bandits on June 15 of James Harry Ingram, M.D., retired missionary of the American Board, formerly connected with the hospital of the North China Union Medical College.

An Associated Press despatch of the same date gave the particulars:—Dr. Ingram, with his wife and grandchildren went to his summer bungalow on the outskirts of the city to collect his belongings there before going to Peitaiho for the summer. Shortly after midnight a band of robbers, carrying pistols and flashlights, entered the house and went into the sleeping room. As they stood over the Ingrams with pistols pointed, the frightened grandchildren crawled into Mrs. Ingram's bed seeking protection. Dr. Ingram then jumped from his bed and grappled with one robber, pinning him against the wall. The intruder wrested free and shot the seventy-five year old missionary in the arm and in the head. The robbers then ransacked the house, making repeated demands for money. They succeeded in getting only a small amount of personal property and $5.00 cash.

Mrs. Ingram and the children were taken to Peiping the same day. United States Minister Nelson T. Johnson called at once to offer sympathy; the United States Legation made swift representations to Chinese authorities, who promised immediate steps to capture the outlaws and to protect other foreigners living for the summer in the hills near Peiping.

Dr. Ingram was often called one of China's best "foreign friends." Treating the sick in hamlets far from the beaten track, he often went alone and unmolested into the hinterlands seldom visited by any other white man. It is said that on one of his trips he discovered a "lost" valley in which lived the descendants of Chinese court officials who had been banished from Peiping more than a century ago, and for many years thereafter visited it annually to minister to its sick.

Graduating from the University of Pennsylvania's Medical Department, Dr. Ingram sailed for China in 1887, was first located at Tunghsien and did pioneer medical work. In 1919 he did relief work in Siberia and took under his care a transport with fifteen hundred sick Czechs.

He became an authority on the derivation of Chinese words, was co-author with Rev. George D. Wilder of the *Analysis of Chinese Characters*, and translated a number of medical books into Chinese.

President Jenkins

THE death of President Frank E. Jenkins at La-Grange, Georgia, on June 6, removed from our fellowship one of its most colorful figures. Few men championed more causes with warmer enthusiasm or greater pertinacity.

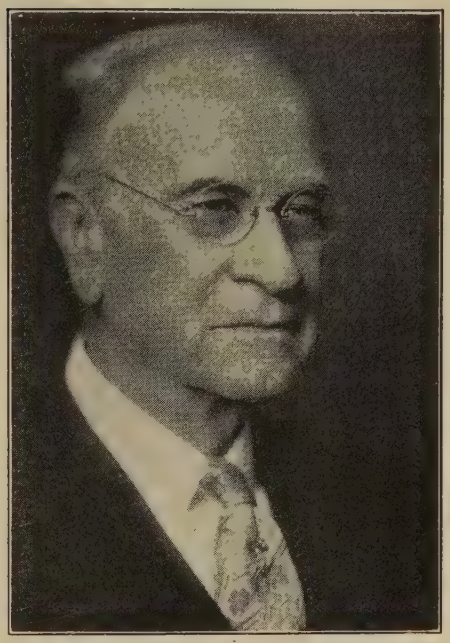
Frank Jenkins went South with the spirit of a western pioneer, free-hearted, exceedingly generous with such funds as found their way into his pocket. An educator of the old school, he believed in young people, believed in schools, and gave himself without stint to the interests he espoused.

Few men have put more into the span of a lifetime —eighty years, had he lived until the twenty-sixth of November. Born in the town of Walton, amidst the hills of central New York, he graduated from Williams College in 1878 and from Hartford Seminary in 1881. Then followed pastorates at Charlton, Massachusetts, and South Coventry, Connecticut.

Going South in 1886 to become pastor of the church at Williamsburg, Kentucky, Frank Jenkins was also associated with Williamsburg Academy, one of the mountain schools maintained by the American Missionary Association, and after two years took the position of field superintendent for the Association for the years 1888–90. Three years as pastor of a church at New Decatur, Alabama, was followed by five years in the north as pastor of the church in Palmer, Massachusetts.

The year of the Spanish-American War took Dr. Jenkins South "for good." He was pastor of the "cathedral church" of the Southeast, the Central Church of Atlanta, until 1906; superintendent of the South for the Congregational Home Missionary Society for six years; president of Piedmont College 1912–1930, and acting-president of the Atlanta Theological Seminary for two years of that time; with Southern Union College until April, 1933, when he assumed the presidency of Bowdon College, Bowdon, Georgia, an institution chartered in 1857 and formerly maintained by the state, but supported locally during his administration.

In many ways the presidency of Piedmont was the greatest adventure of his life. He took a little-known college which was chiefly a high school with very few assets, developed it into a genuine four-year institution of college grade, dropping the high school; attracted a loyal faculty and a promising student body; raised money with which to purchase a campus in Demorest

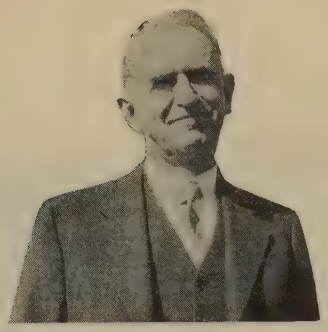


and a farm which might also be used for the same purpose; adapted various old structures to school purposes; and made the name of Piedmont known from one end of the country to the other. Over-optimistic as to real estate and various schemes for helping students to earn their way through college, he made mistakes, but there could be no question as to either his sincerity or ingenuity.

Southern Union College, one of the institutions sponsored by the Christian churches, was kept running during the darkest months of the depression. For a time he tried the interesting experiment of combining its faculty with that of Bowdon College, and his last weeks were brightened by the election of its new president.

President Jenkins was buried on June 8 from the United Congregational Christian Church of La-Grange, Georgia. Participating in the services were representatives of Atlanta Seminary, Piedmont College, Southern Union College, and Thorsby Institute. He is survived by his wife and their only child, Miss Helen Jenkins, the effective principal of Thorsby Institute.

Typical of the attitude of many is this tribute from a former student: "Never shall I find one to whom I could turn as I did to him. No matter what I did, I always felt that Dr. Jenkins was backing me up. I shall never be prouder of anything than of his friendship."



DR. HOLT

The General Council Goes Collegiate

THE Oberlin session of the General Council from June 21 to 27 matched the traditions by which it was surrounded. It was thoughtful rather than emotional, distinctly of an enquiring mind, but ready to lend ardent support to anything which looked like progress, particularly in the field of social ethics.

The Council developed to a high point the art of achieving essential unanimity through discussion and the modification of the proposals which were brought to it. Most of this was carried on behind the scenes. Through hearings and the work of various committees the plans which had been developed before the Oberlin session by Elbert Harvey of Boston and Arthur Holt of Chicago were completely revamped and finally hammered into such shape as to be acceptable to an overwhelming majority of the delegates. The dissenting minorities acquiesced graciously.

Time alone can tell how significant the setting up of the Commission on Social Action may prove. No one can question the sincere desire of the churches to exercise an effective voice in the solution of the social and economic problems which now confront the nation. The question before the Council was how best this might be achieved. The plan adopted consisted in the naming of a council of eighteen elected members who will sit on the Commission on Missions with the Prudential Committee of the American Board and the Directors of the Home Boards, but whose activities will be financed through the Education Society. Thus in one sense Social Action is raised to the level of the Home and Foreign Boards, while in another sense it is retained as a department of an existing society. The thought behind this arrangement was that the social relations emphasis should permeate all our denominational activities but with definite responsibility allocated to a particular organization and with no increase in our present number of incorporated boards.

The General Council voted that a budget of approximately $60,000 should be made available to the Council on Social Action beginning with January 1, 1935. Of this $15,000 will come from the present budget of the Department of Social Relations of the Education Society, while the Commission on Missions was directed to allocate the remainder from the apportionment receipts. This was done by shifting 1.32 per cent from the apportionment percentages of both the American Board and the Home Boards to the Education Society but ear-marked for the Council on Social Action. In order to avoid reducing the income of the present boards slips were passed asking for personal pledges from individuals to the National Boards and for promises to go home and seek for increased giving on the apportionment. The personal pledges amounted to approximately $2500, and the promised increases in apportionment giving to over $10,000.

The Council on Social Action as elected by the Council consisted of the following members: For two years: Allen Chalmers of New York, Russell Clinchy of Washington, Buell Gallagher of Talladega, Alabama, C. S. Bennett of Huntington, Ind., Alfred Swan of Madison, Wisconsin, Leah Taylor of Chicago. For four years Willard Thorp of Amherst, Mass., Paul Hutchinson of Chicago, T. A. Greene of New Britain, Conn., Mrs. G. R. Wilson of Chicago, Truman Douglas of California, Stoddard Lane of Des Moines. For six years: John C. Schroeder of Portland, Maine, Mrs. L. H. Thayer of Newton Center, Mass., Arthur Holt of Chicago, W. L. Richardson of Connecticut, Frank E. McCulloch of Chicago, Lawrence Wilson of San Diego.

There are also the following ex-officiis coöpted members who sit with the Council but who are not members of the Commission on Missions: W. F. Frazier, superintendent of Connecticut; C. S. Rice, superintendent of Washington; Fred F. Goodsell of the American Board; Fred Brownlee of the American Missionary

Note: The material from Oberlin came to hand after the first 16 and the last 16 pages of this issue were ready to bind. To make more room for this material the article "Student Summer Service" has been taken out and will appear in August.

Association; Harold Kingsley of the Church Extension Boards, Harry Stock of the Education Society. Through these members it is hoped to correlate the activities of the Council on Social Action with the entire program of our churches.

A second step looking towards progress was the election of a Committee on Strategy charged with the task of studying our denominational missionary organization, making immediate suggestions to the boards for improvements, and of reporting such plans for betterment as may seem wise to the next General Council. The memorial from Maine asking for unified promotion was referred to it. The members are: Luther Weigle of New Haven, H. Paul Douglas of New York, Oscar E. Maurer of New Haven, Mrs. Helen V. Morse of Oberlin, Frank M. Sheldon of Oklahoma City, Walter C. Gilpatrick of White Plains, New York, John C. Schroeder of Portland, Maine, Elbert Harvey of Boston and W. A. Harper of Nashville, Tenn. The expenses of this committee are to be borne by the Commission on Missions.

In view of the consummation of the Congregational-Christian merger it was voted that after January 1, 1935 the two groups be regarded as one, and that all distinctions such as the "x" in the Year Book schedules and the attempt to keep separate account of the giving of the two groups be discontinued.

As one old-timer put it, "The side shows have run off with the circus." The center of activity lay in the ten seminars rather than in the platform meetings, which were restricted as to number. For such a Council the facilities of Oberlin College were ideal. The Council was invited back, as well as to Grand Rapids and Springfield, Mass. If it does not return to Oberlin, the chances are that it will meet on some other college campus. Apparently our people approve the seminar method. Not only did an unusual number of people arrive, but they remained with a fidelity and unanimity unknown in other days.

The central event of every day was the service of worship conducted in the old First Church just before noon by Boynton Merrill of West Newton, Mass. After talking all morning the delegates seemed most eager to go to church.

Perhaps the weakest point in the Council was that it partook too much of a "preachers meeting." The layman's voice was rarely heard, and never upon a major occasion. Out of 700 delegates there were reported to be 48 lay men, 250 women and the rest ministers! The laymen discovered their own loneliness at a series of luncheons held for their benefit—and became a bit vocal about it. In fact it was informally suggested that the new Council for Social Action might well start a "Be Kind to the Laymen" movement!

The Council for Social Action

The following report of the Committee on the "Holt Proposal" was accepted by the General Council and adopted.

Stirred by the deep need of humanity for justice, security, and spiritual freedom and growth, aware of the urgent demand within our Churches for action to match our Gospel, and clearly persuaded that the Gospel of Jesus can be the solvent of social as of all other problems, *we hereby vote*:

That the General Council create the Council for Social Action of the Congregational and Christian Churches of the United States of America.

That the purposes of this Council for Social Action shall be to help the Churches to make the Christian Gospel more effective in society, national and world-wide, through research, education, and action, in co-operation with the Home and Foreign Boards, Conferences and Associations, and local Churches. It is proposed that the Council shall increasingly coöperate with the Federal Council of Churches in the creation of a program which shall be genuinely interdenominational. In its *research*, the Council will aim to be impartial, its only bias being that of the Christian view of life; its *educational* efforts will be directed primarily toward the local Churches but will also envisage the cultivation of public opinion; in *action*, the Council may on occasion intercede directly in specific situations.

That the membership of this Council shall be eighteen in number to be elected by ballot in classes of six, one class to serve two years, a second class to serve four years, a third class to serve six years, and subsequent classes to be elected by ballot at the biennial meetings of the General Council for six-year terms.

That the eighteen members of the Council for Social Action shall be *ex-officio* members of the Commission on Missions, giving the Council for Social Action a standing similar to that of the American Board of Commissioners for Foreign Missions and of the Home Boards.

That pending the report of the Strategy Committee

at the next meeting of the General Council, the Council for Social Action be financed through the budget of the Congregational Education Society, with the understanding that the Commission on Missions will allocate to the Congregational Education Society a percentage of apportionment funds which, including the $15,000 now appropriated for the work of the Department of Social Relations is aimed to produce a total of approximately $60,000 annually, this arrangement to take effect not later than January 1, 1935.

That the Congregational Education Society be requested to consider the Council for Social Action as a close working partner in the common task of education on Christian social issues, the details of this coöperation to be worked out by consultation between the Congregational Education Society and the Council for Social Action.

That the work of the Commission on Race Relations, the Commission on International Relations, the Commission on Citizenship, and the Commission on Social Relations, be taken over as rapidly as possible by the Council for Social Action, with whatever adaptation in organization and personnel the Council for Social Action and these four Commissions shall mutually agree upon as best designed to promote the end thus served by these Commissions.

That in launching this Council for Social Action we envisage a new kind of churchmanship which, enlisting the volunteer services of a group of eighteen outstanding men and women of social vision, wisdom, and Christian purpose, and commanding the services of five or six strong leaders in the fields of international relations, race relations, and economic statesmanship, will carry the campaign of education and action based on careful research out among our entire constituency at home and abroad. Believing that the Church will find itself as it loses itself in the struggle to achieve a warless, just, and brotherly world, we launch this venture, dedicating ourselves to unremitting work for a day in which all men find peace, security and abundant life.

Findings of the Seminar on Missions

1. We find the power and appeal of our missionary work at home and abroad to be the coöperative meeting of vital human needs. A stirring pageant could be unfolded of our representatives as they promote a better rural life in North China, interpreting the Christian way of life, for example, through conducting country fairs; as they strengthen the bonds of religious fellowship between the many groups of India; and as they cross the frontiers of racial prejudice here and abroad.

We find that as our representatives thus focus their efforts upon some basic individual or social need, they naturally are drawn to coöperation and then to unification of their enterprise with those of other denominations. Each recognizes the limitation of his own resources in the presence of an overwhelming need, and so is drawn to functional unity with all others who face that same need.

2. Our sharing with those of other faiths is mutual. It means an attitude of appreciation and receptivity toward every good thing which they possess. While no essential truths or principles are found in them that are not also in the Christian tradition, nevertheless the emphasis laid on meditation and the deep religious consciousness of many followers of the oriental religions recall us to a deeper religious life.

We find the urgency of sharing our knowledge of Jesus Christ with all men in the fact that in Christ we have a person who embodies and makes living and potent the highest ideals and insights of the spiritual life.

3. The Christian mission holds of prime importance the building of a strong Christian Church in each land as both a Christian fellowship in itself and the chief organized agency for the progress of the Kingdom of God.

But beyond the limits of the organized Church we recognize a growing number of those whose lives are deeply influenced by Christ and his teachings. This wider fellowship constitutes a vital part of the Christian movement.

We welcome any future development that will, according to the will and genius of each country, incorporate in a more perfect manner both the organized Church and all others who in faith and life follow the Christ.

4. Our schools and colleges for the Negroes have given to the youth of that race a priceless opportunity for education. From them have come many trained and cultured leaders, but they have not found freedom to do their work and give their full service to the nation. This brings to our churches today the new challenge to fulfill the promise implied in the education of these young men and women by securing for them the op-

portunity in industrial, professional and political life which is now too largely denied them.

5. Within the United States, the shifts in population throughout the country will involve the liquidation of many churches during the next ten years, and at the same time, the establishment of other churches in areas toward which population may move. Home missions must continue as a process of nurture and maintenance carried on within the bonds of fellowship. It is not merely "Church Extension." The Unit of self-maintenance may be not the single organized church, but the group of churches and the Christian movement associated with them within an area.

6. In all these matters we express our confidence in the wisely progressive policies and leadership represented in the American Board, the American Missionary Association, and the Church Extension Boards. We urge them to pursue their respective tasks with forward-looking attitude, continuously adapting their methods to the needs of a changing world.

7. For the Church war is primarily a moral issue. Since an undistorted knowledge of the facts is necessary to the forming of a sound moral judgment upon any situation that threatens war; and in view of the difficulty in getting such knowledge,

We ask the Council on Social Action to consider the initiation of conferences with other religious bodies looking toward the formation of a joint committee representing Protestants, Catholics and Jews which shall aid the churches:

(1) By seeking knowledge of facts and conditions which threaten to precipitate war; approaching the government when it alone can furnish the vital knowledge on crucial points.

(2) By making available to the churches an unbiased and so far as possible an adequate report of the facts.

The intent of this fact finding effort is to equip the Church with a knowledge of facts in subjecting any case of war or threatened war to the judgment of a Christian conscience.

Some Council Resolutions

Resolutions originating with the Seminar on Missions

I. The General Council warmly commends the resolution passed by the Prudential Committee of the American Board April 10, 1934, accepting in substance the ten recommendations of the Laymen's Report, and urges the American Board to move forward as rapidly as possible in the wise and resourceful application of its principles.

II. BE IT RESOLVED, that the General Council urge the Congress of the United States to pass at its next session a bill providing for the placing of Asiatic citizens upon the same quota basis as those of other nations; and urge our churches and their members to use all proper pressure on their representatives and senators to secure the passage of this bill (the responsibility of presenting this matter to Congress being left with the Council on Social Action).

Resolutions originating with the Laymen's Group

1. Whereas the purpose of the Laymen's Advisory Committee has been the raising of money; and

Whereas there appears to be a need and an opportunity for a movement to secure greater interest on the part of the laymen in the entire church enterprise;

The General Council, on recommendation of the laymen present at this meeting, urges that the functions of the Laymen's Advisory Committee be broadened so as to include activities in addition to the financial program now authorized.

2. Whereas, knowledge of the activities and aims of our denomination is vital to the interest and loyalty of its members, and

Whereas, that knowledge can best be created by general circulation of *Advance* and THE MISSIONARY HERALD,

Therefore, be it resolved by the General Council on recommendation of the laymen attending this meeting that we express our belief in the vital importance of extending the circulation of *Advance* and THE MISSIONARY HERALD; that we pledge ourselves to do all we can to extend these circulations; and that we recommend that the proper authorities take every possible step to put this proposal into effect.

Resolution originating with the Congregational and Christian Conference of Illinois

(After it had voted to retain for 1934 the former ratios for the division of benevolences in spite of reduced appropriations to missionary projects within the state, heavy indebtedness, and an enforced vacancy in the State Superintendency.)

The General Council affirms its hearty accord with the national plan for the division of all benevolence

funds on the established percentage basis. The maintenance of this plan is essential for efficient coöperation between our Boards. The recent tendency to appropriate for state work larger proportions of the benevolence receipts, ranging upward to 15 per cent increase in two years, seriously jeopardizes our united work. That eight conferences are taking 50 per cent or more of all benevolent funds and that five others use locally from 40 to 50 per cent causes grave concern among all friends of home and foreign missions. This situation presents a serious threat to the future operation of our united missionary program. If this retention of funds for local or state needs continues, the inevitable curtailment of our home and foreign programs will take heavy toll in our force of missionaries, will enforce withdrawal from strategic fields, will cripple our institutions, and will result in tragic retrenchment in these times of humanity's extreme need and of world-wide opportunity for advancing the Reign of God.

We sympathize with those states which face heartbreaking problems of state support. Nevertheless, we recommend that State Conferences limit themselves in the same degree that they fail to sustain their part in the world work. We advocate enlarged missionary education programs in all our churches, renewed consecration of wealth in stewardship, and continued earnestness on the part of every member in the cause of world evangelization.

Resolution originating with the Interracial Seminar

Be it resolved:

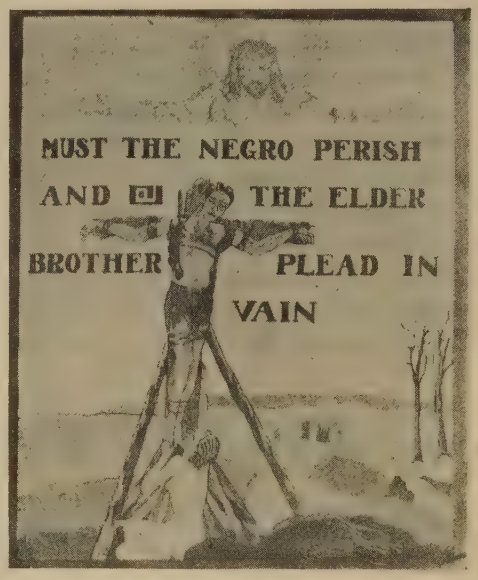
That we recognize Race Prejudice as contrary to the life and teachings of our Lord and Master, Jesus Christ; that we as individuals search our hearts to determine whether we sincerely and truly believe that "God hath made of one blood all nations" to live together in peace and brotherhood; and that we devote ourselves to the principle that it is the God-given right of every individual to have the opportunity to develop the highest life.

That the Council go on record as recognizing that racial prejudice and discrimination are in part rooted in a competitive economic order and that the idea of Nordic superiority is a rationalization growing out of the desire to keep other races in subjection or to make them the victims of exclusion and persecution.

That we believe in the civil, social and religious rights of all minority groups as guaranteed by the Bill of Rights in the Constitution of the United States. We protest against discrimination against Negroes in the Congressional restaurant.

That we go on record as opposing all forced segregation upon any group which denies those people their constitutional rights of liberty and which acts in a manner that is injurious to the future well-being of the group.

That we urge the new Council for Social Action to perform as one of its first duties the informing of all of the Congregational and Christian Churches of situations where the rights of minorities are being denied,



A Poster at Oberlin

and of ways in which we as churches through education, social, and political persuasion and pressure may remedy the situation.

That we pledge ourselves to use all of our powers and influence to condemn and oppose the iniquitous and inexcusable crime of lynching until this disgraceful, inhuman and barbarous practice disappears from our land. And, further, that being firmly convinced of the failure of our local and state authorities to protect the life and limb of persons accused of crime from the unlawful vengeance of inflamed mobs, we see the high necessity of Federal legislation to prevent and abolish the horrible crime of lynching.

That we urge that the Negro be accorded the right of trial by a jury of his peers, from which there shall be no exclusion on account of color.

We appeal in confidence to the Christian spirit of the people of Alabama to see that the Scottsboro boys receive a fair and unprejudiced trial in their courts of justice.

(Continued in August Herald)

No Report of the business meeting of the Home Boards has yet come to hand but we are informed that President William Horace Day, the other administrative officers, the executive officers, and corporate members-at-large were reelected.

Business Meeting of the American Board

THIS took place in the forenoon of Monday the 25th. The General Officers were re-elected, terms to expire on October 18, 1935. The Executive Officers were also re-elected; Dr. Fairfield and Miss Uline were made full secretaries, and Leonard Outerbridge, who has been Acting-Associate Secretary, was elected Associate Secretary in the Home Department with special reference to coöperative promotional activities.

The following members of the Prudential Committee were elected, terms to expire in October, 1938: Mrs. James S. Allen, W. F. Bohn, D.D., Douglass Horton, D.D., Mrs. W. H. Medlicott, Mrs. M. T. Morrill, Elwyn G. Preston, William G. Sargent, D.D., John G. Talcott.

Dr. Carl M. Gates of Wellesley Hills, Mass., Chairman of the Nominating Committee, announced the following new Corporate Members-at-Large: Gardner Lattimer of Columbus, Ohio; S. M. Bocker of Seattle, Wash.; Mrs. Daniel Bliss of Boston, Mass.; Mrs. J. D. R. Steven of Eau Clair, Wis.; Rev. W. N. Burr of South Pasadena, Calif.; Mrs. James S. Allen of Winchester, Mass.; Rev. A. W. Hurst of Chattanooga, Tenn.; Mrs. S. A. Dungan of Portland, Ore.; Rev. A. V. McCracken of Concord, N. H.

Treasurer Belcher reported the financial situation at the end of the first nine months of the fiscal year. He stated that the income and expenditures had not varied greatly from the budget estimates, some sources of income yielding more than estimated and others less. Church gifts in 1934 have not continued the disastrous drop of 1933, and it is hoped that recovery will be more pronounced as the year progresses. The individual friends of the Board have been asked to keep up to the amount of the Summer Appeal receipts of 1933, and if this is done the budget estimate for individual gifts will be met.

NOTE: The new Associate Secretary of the American Board was an agricultural expert in China, where he served from 1925 to 1931. He had received his agricultural training in Bermuda in which island he had been born and had been connected with the Department of Agriculture there for a year before he studied at Wabash College, the University of Chicago Divinity School and Queen's Theological School.

RECEIPTS

Amount received Sept. 1, 1933 to May 31, 1934	$760,520.06
Estimated receipts June 1 to Aug. 31, 1934	456,191.83
TOTAL RECEIPTS	$1,216,711.89

EXPENDITURES

Expenditures Sept. 1, 1933 to May 31, 1934	$899,116.32
Estimated expenditures June to Aug. 31, 1934	298,040.66
Amount estimated in budget to be applied toward debt reduction	19,554.91
TOTAL EXPENDITURES	$1,216,711.89

In accordance with the recommendation of the Annual Meeting at Montclair in 1932, the Prudential Committee planned that $25,000 should be available in the budget of this fiscal year to apply on the reduction of the debt. Because of changes in receipts and expenditures it is estimated that the amount as indicated above will be available toward debt reduction.

In the afternoon came the Socratic discussion on the question: Where and how shall the Board serve? Those taking part in it were H. J. Wang, Miss Eleanor Wilson, Rev. James Banninga, Rev. Merlin Ennis, Mrs. Clarence Neff, and Rev. Kingsley Birge.

LEONARD OUTERBRIDGE

A Service of Reconsecration

MARCHING from the First Church to the silver tones of trumpets, a great company singing *Forward Through the Ages** made its way, toward the close of the day on Monday, to the Memorial Arch that commemorates the martyrdom of the American Board missionaries in China during the Boxer Rebellion.

"Wider grows the kingdom,
Reign of love and light...
Prophets have proclaimed it,
Martyrs testified,"

they sang, then gathered around the Memorial in silence while Rev. Wynn C. Fairfield of Taiku, China, told the story of those whose names were there inscribed, and of Samuel Munson and Henry Lyman who had given their lives in Sumatra, pointing out that we today are challenged to reconsecrate ourselves to the completion of the enterprise in which they laid down their lives.

Said the missionaries then, led by Dr. Banninga: We rejoice in the privilege which is ours of active personal service in sharing our Christian experience with the men and women of the whole world. Said the National Colleagues, H. J. Wang leading: We recognize that we share with the missionaries the glorious privilege of interpreting the love of God in Christ to our fellow countrymen and to all men everywhere. Officers of the Board with Dr. Leavitt: We reconsecrate ourselves to labor . . . that the administration of the work shall be worthy of our Lord and of the sacrificial outpouring of life and prayer and service which we seek from the churches.

Fellow-Alumni of the Martyrs led by Dr. Stocking: We, men and women of Amherst, Bowdoin, Lake Erie, Mt. Holyoke, Oberlin, and Yale, fellow-alumni of the heroic dead whose services are remembered here today, recognize that we share with them and with the living missionaries and their national associates the responsibility for completing the task they laid down. The Youth of the churches, led by Tom Brown: We recognize that, building upon the foundation of apostles and prophets, we yet are challenged to render services which our generation alone can give. The First Church and the College Faculty led by Dr. Richards and President Wilkins: We reconsecrate ourselves to the task of keeping this community and this college true to their high Christian tradition. The whole company, led by Dr. Burton: We all reconsecrate ourselves to the task of bringing in that Kingdom of "brotherly workmen in which all men everywhere shall have a fair chance at all good things." We consecrate strength and means, body, mind and spirit, to God for His use.

*Hymn 400 in *The Pilgrim Hymnal*. To the tune of "Onward Christian Soldiers." Dr. Fairfield was the author of this service, from which only brief extracts are given here.

H. J. WANG, WHO TOOK THE PART OF K'UNG IN "A FLOWER GARDEN OF TAIKU," MRS. BERTHOFF, DIRECTOR, REV. JAMES RICHARDS

Dramatic Episodes

ON Saturday evening was given the first of three dramatic episodes. Mrs. Mildred Stegman of Oberlin directed it and trained the players who were Oberlin College faculty and students and Elyria and Oberlin townspeople. Organ music was the accompaniment to each scene.

The Opening of the Northwest Territory

Prophecy

George Washington comes to the Ohio Valley, foreseeing its possibilities for future development.

A camp scene—Scouts, Indians, traders, and surveyors.

Adventure

Manasseh Cutler at Ipswich, Massachusetts, forms a colony for a settlement on the Muskingum River.

Scene—The church green; farmers, tradesmen, mechanics, with their wives and children assemble. The signing of the Roll.

Dedication

Scene—Site of the first church in Marietta, Ohio. Manasseh Cutler and General Putnam at Marietta. The reading of the proclamation. The founding of the first church.

* * *

Monday evening the foreign missionary episode was given, prepared by Mrs. Helen Tappan Berthoff and staged by the young people of the First Church. It was a pantomime with script, setting forth the history of Oberlin-in-Shansi.

A Flower Garden in Taiku

Setting—A broad open space outside the flower garden at Taiku, China. At the back of stage a wall with a Chinese moongate through which shrubs and trees are seen.

Chinese peasant families, ragged, haggard with hunger (for the time is the great famine year of 1878) pass across the stage. A Buddhist priest and attendants perform the rain ritual.

A Christian missionary from a port city enters bearing clothing and baskets of food and feeds the people.

The stage is left vacant while the script reader tells of the formation of the Oberlin Band in the Oberlin College of 1880, Martin Stimson, Irving Metcalf, Henry King, leading eager students who offer themselves for work in famine-swept Shansi.

Oberlin missionaries come upon the stage, and Chinese students with books sit in a circle as in a school. All sing "Jesus Loves Me, This I Know." They leave the stage.

Chinese peasants gather in angrily muttering groups. It is the famine of 1899. Mutterings grow into the Boxer Street Song. Soldiers dash across the stage in a mad frenzy, the Boxer cry of death ringing out crazily from their throats.

The lights go off. The youth, K'ung Hsiang Hsi, walks slowly alone across the stage, heartbroken over the death at the hands of the soldier mob of his dear Oberlin friends. The script reader tells of his journey to Oberlin to prepare himself for a life of service, and of the formation of the Oberlin-Shansi Memorial Association.

Lights on. Medical missionaries enter with Chinese children and peasants, and first-aid treatment is given; it is three years after the Boxer uprising. Again is sung "Jesus Loves Me."

Bright lights. Enter boys and girls in marching formation—some of the five hundred students of the Oberlin-Shansi Memorial Schools of today, K'ung Hsiang Hsi, president. They salute the Chinese national banner and the Oberlin banner, sing "Ten Thousand Strong," and march off stage.

* * *

On Tuesday evening was given an episode prepared by Enoch Frye Bell with Leonard Outerbridge master of ceremonies. It was staged with those in mind who, disheartened and weary, are tempted to abandon their Christian tasks.

The Livingstone Episode

Mr. Bernard Lee Mason, "the Negro Kreisler," graduate of the Oberlin Conservatory, plays a violin solo that portrays the struggle of the soul in the midst of mighty temptation, and the coming of peace and power. Then, the organ playing softly "Home, Sweet Home" throughout, Livingstone, impersonated by Enoch Bell, enters, reading a letter from his children in England, then soliloquizes. He has lost his wife; is ill; homesick; discouraged.

Soliloquy (from John Oxenham's pageant, *Darkness and Light*):

My heart today
Is strangely full of home.
How is it with the dear ones over there?
Five years!
Five long-drawn years!
And one moment is enough
To alter life's complexion for eternity!
Home! Home! Home!
How is it with you all at home?

And you, my dearest one,
Are ever nearer to me than the rest!
Your body lies
Beneath the baobab in far Shapanga;
But your soul is ever nearest
When I need you most.
Where a man's treasure is his heart is.
And half my heart is buried there with you,
And half works on for Africa.
Home! Home! Home!

Organ stops.

Why should these thoughts of home
Drag at my heart today?
Why should I longer roam?

Leaps to his feet

Why should I not go home?
Five years of toilsome wanderings
May claim a rest!

"Were you there when they crucified my Lord?" The soft strains of the Negro Spiritual break in upon his homesick longing. (This beautifully sung by Catherine Bertha Van Buren, gifted Negro student in the Oberlin Conservatory, who had previously majored in voice at Fisk University and toured with its choir as soprano soloist.)

Nay! God knows best!
When he sees well,
He'll take me home again . . .
Home! Home! Home!
To rest.

The organ playing "With a Will," Livingstone leaves the stage, and Ernest M. Halliday gives the epilogue with its refrain:

Forth to the fight he fared,
High things and great he dared,
In his Master's might, to spread the Light;
Right faithfully wrought he.
He greatly loved—
He greatly lived—
And died right mightily.

NOTE: Mimeographed copies of entire episode are available for use, *not* to print.

A School That Sings

One of the most popular features of the General Council meeting in Oberlin was the singing of a chorus of young people from Avery Institute of Charleston, South Carolina.

Avery is an old school in an old city. Not only does the history of Charleston go back for three centuries, but its isolation from the main paths of industrial development has spared old churches, old cemeteries and old buildings to an unusual degree. Here is a community where the past lingers on into the present.

As for Avery Institute, it dates back to the close of the Civil War. For nearly seventy years it has set the pace for Negro education in Charleston. Once this meant teaching newly emancipated slaves to read and write; today it is a matter of maintaining the only accredited high school for Negroes in the city. Through the years the bulk of the teachers in the Negro public schools of Charleston have been products of Avery.

Charleston has always boasted its cultural traditions, and it is natural that these should be reflected in Avery Institute. Their particular expression has been through the singing for which the school has always been noted. During his student days at Fisk University the principal, Benjamin F. Cox, was one of the Jubilee singers, and his school has "taken after him."

Avery Institute

A School That Sings

See opposite page for an account of Avery Institute of Charleston, South Carolina. Principal Cox has completed 37 years of service with the American Missionary Association.

AVERY INSTITUTE

This Avery boy is proud of the table he made

PRINCIPAL BENJAMIN F. COX

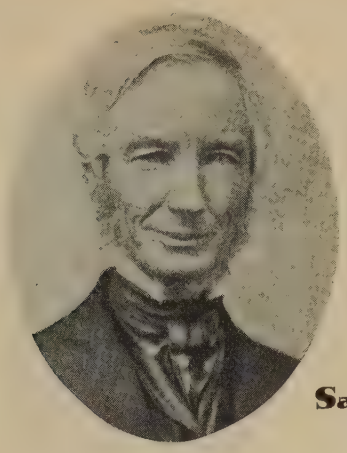
These Avery girls designed and made the dresses they wear

These Boys Can Sing!

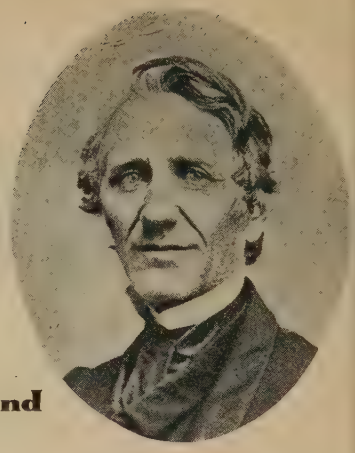
The Sioux Centennial

The First Missionaries to Minnesota

By Arthur H. Gilmore



Samuel Pond



Gideon Pond

WHEN Samuel and Gideon Pond started for Minnesota in the early months of 1834 their friends warned them that they would die "uncoffined and unknown." But on the afternoon of Sunday, May 6, 1934, Congregationalists and Presbyterians assembled at the chapel of Fort Snelling, which is at the junction of the Minnesota and Mississippi rivers, to celebrate the arrival of these young men at that spot a hundred years before. A few weeks later the shore of Lake Harriet was thronged with people watching a pageant depicting the life of these boys which was presented jointly by the Minnesota Historical Society and the Minneapolis Department of Parks.

As a result of a revival meeting the two Pond brothers, then scarcely out of their teens, joined the Congregational Church in Washington, Connecticut, along with a company of about one hundred others. Both were burning with a desire to spread the Christian faith, but there seemed to be little need for their services in New England. Turning their attention to the West, it was decided that the oldest should spy out the land, and that the younger would follow later.

Understanding the Red Man

On this mission Samuel came to Galena, Illinois, where he worked for some time. One day he attempted to persuade a storekeeper to give up the sale of liquor. He did not succeed, but the man was so impressed with his zeal that he told him of the wild and war-like Sioux who lived five hundred miles to the north among whom there were many traders but no missionaries.

Samuel had been troubled by the indifference to religion of these frontier whites, and had already been impressed with the dignity of the Indians whom he had seen. He had written home, "They are a noble looking people. Among the different parties I have seen were more elegant forms and interesting and intelligent countenances than could be found among the same number of whites." This independent thinking, at a time when most people felt that the only *good* Indian was a *dead* Indian, characterized his whole life. He saw men behind the red skins, feathers and paint. Later when these brothers went among the Indians they found them as they expected, human beings with passions like their own. "The trouble with them was that they had too much human nature," said Samuel Pond.

Having decided that the Dakota Indians presented a good field, he wrote a letter to his brother. "Perhaps you look upon my scheme as visionary, but I cannot think it is so. You may say that although someone ought to go, we are not the ones; but why not we? Cannot we learn the Indian language as well as others? Who are under greater obligations and have greater reason to deny themselves and take up the cross and follow Christ than you and I? You may object that you are not qualified to be a missionary, but what is wanting? Our usefulness and happiness depend upon our living near to God; for you well know that God alone can make us useful and happy."

Without waiting for any board to send them, they arrived in Minnesota, May 6, 1834, and immediately began to help the Indians by ploughing and planting for them. They lived with them for months, accompanying them on hunting trips. They knew they must learn the language and they were determined to speak it like natives. So successful were they that in later years Gideon could go into a tepee at night and participate in the conversation without anyone suspecting that he was not an Indian. Because of their perfect command of the language and their influence with the redmen, H. H. Sibley in charge of the American Fur Company's interests, offered to them a partnership in his business. They turned it down, though it would have made them rich. Money never tempted them.

A year after their arrival, the first Christian Church was organized at Fort Snelling which in time became

the First Presbyterian Church of Minneapolis. Military authority made its prayer meetings a success. The commander would say, "Ogden, pray," "Nutt, pray."

The Ponds permitted nothing to stand in the way of getting the language, which gradually they reduced to writing. They produced the dictionary, grammar and translations which have been the basis of all of our Indian work. Sioux was not the only language they learned, for there in the wilderness they mastered French, Latin, Greek and Hebrew. They translated directly from these languages into the Dakota. At sixty years of age Samuel started to learn German. And this was done by men whose formal education ended with the grades. All their lives they conducted their daily devotions by reading from the Greek and Hebrew.

Neither personal relations nor any obstacles ever stopped these missionaries from doing their duty. Samuel Pond had to make a trip up the Minnesota River when his little baby was three weeks old. Doctors at the Fort said that neither mother nor baby could stand such a trip. Mr. Pond put into the boat a little coffin, should it become necessary to bury the child by the way. Both lived, but it was a close shave.

Twenty years after their arrival in a land where they never expected to see comforts, civilization had caught up with them, and the Indians were removed to reservations. This crowding of the natives together helped to produce the big uprising of 1862. Hundreds were captured, and put into prison, facing the death penalty, which President Lincoln mercifully suspended. While in prison the Indians to whom they had ministered asked for the Ponds. Gideon went down to Mankato and large numbers were baptized. Until that time the missionaries had seen very little in tangible results from their labors.

Facing Modern Problems

They faced many of our modern problems—temperance, slavery, war. The Ponds boasted that only once did they avail themselves of military assistance and then they asked that a letter be sent instead of soldiers, which proved efficacious. The aid of the soldiers was a problem which perplexed them as this letter of Jonas Pettijohn to the Ponds in 1849 reveals. It sounds as if it might have been written this very year. "I have come to the conclusion that if I cannot remain in this country without the protection of the military powers, I will not stay at all. I consider the whole system wrong from beginning to end. I consider it nothing more or less than a well organized system of blood and murder, therefore I think every Christian is duty bound to wash his hands and touch not the foul murderous system, nor seek its protection in one way or another. No, rather let me die by the hands of violence, as Dr. Whitman and his family did, than give our sanction to such a wicked system as the military."

The Celebration

By A. K. Voss

It was under the joint auspices of the Congregational Conference and the Presbyterian Synod that a centennial service was held in the beautiful chapel at Fort Snelling; the Chaplain, Major Albert L. Evans, coöperating most heartily and having part in the exercises.

More than five hundred people, mostly from the twin cities and vicinity, were present; Rev. Harry P. Dewey of Plymouth Church, Minneapolis, presided; the historical address was delivered by Rev. J. T. Bergen, a Presbyterian minister in Minneapolis; Rev. James H. Speer of the Presbyterian city work, Rev. Kenneth Johnson, pastor of a Presbyterian church to which many of the descendants of the Pond brothers belong, and myself, superintendent of the Congregational Conference, had parts in the service.

Rev. F. P. Frazier of Eagle Butte, South Dakota, Superintendent of Indian work for our denomination, grandson of one of the four hundred Indians captured after the Mankato massacre—one of those who was pardoned by President Lincoln—delivered a stirring address on "The Results of One Hundred Years of Missionary Work among the Indians," and sang several of the Indian hymns written by the Pond brothers.

More than sixty descendants of the Pond brothers were present at the service and were introduced. It was a gathering which will long be remembered, a worthy tribute to the consecrated pioneers of a century ago, who suffered untold hardships, but who would rejoice if today they could see the results of their efforts.

We are reliably informed that not one Sioux or Dakota Indian can be found today who is not a member of some church, and that every descendant of Sitting Bull is a member of a Congregational church. We

shall have to search far before we find greater results of missionary work than we find among the Indians of North America.

We have wronged them, taken their lands, driven them from their reservations, and mistreated them in many ways. On the credit side we find the missionary work of the Christian church in which we have had such a large share and which has produced results beyond the fondest dreams of the men to whom tributes were paid at this service.

Dedicating the New Kobe College

By Charles Burnell Olds

Its new site had been occupied a year before the occasion described by Mr. Olds of Okayama

THE hour, long anticipated, has struck at last, and the new Kobe College is dedicated to God and to the building of strong young womanhood.

For five long years the beautiful dream has been taking shape, and now it is a reality. No one knows how much of toil and sacrifice and prayer have been expended that what we see today before our eyes might be realized. But here it is, and is it any wonder that glad people came trooping from far and near on that dedication day that they might see and worship and rejoice together on beautiful Okadayama?

The wonderful campus site is a gem. On the west it is cut off from the last spur of the Rocco Range by a deep verdant valley, which gives it a place all its own in the landscape. Below, toward the southeast, stretches the broad fertile plain, rolling down quickly to the sea little more than a mile away. This is the country still, a country hill set in living green, where budding girls may come, and see visions, think, and grow into glorious women.

The great event began at ten. To make room for the many guests, the students were excluded from the big auditorium but in nearby rooms listened in to the speeches broadcast from a microphone installed on the platform.

The representatives of fifty-nine colleges in Japan, China, America, and elsewhere marched first of all to their appointed places on the stage. Then came the Trustees and speakers: among them President Tasaki of the Kobe University of Commerce, the representative of the Minister of Education; the American Ambassador, Joseph Clark Grew; the Mayor of Kobe; the Mayor of Nishinomiya; President Tagawa of the Japan Christian Education Association; the head of the Prefectural Education Association; the two guests from America—Mrs. James H. Moore and Mrs. George R. Wilson, delegates from the American Board and the Kobe College Corporation respectively; the Architect and the Contractor; the President of the College; and the Chairman of the Building Committee.

The Ambassador's speech was especially gracious and appropriate. He sounded strongly the note of international friendship, which this college has stood for and must stand for forever, while Mrs. Wilson, in an equally powerful speech, reiterated the sentiment and dwelt on the deep Christian purpose that the founders had in view in planting this great school in Kobe so many years ago, and that their successors who made this new Kobe College possible, will never cease to cherish.

The figures revealed the fact that 1,800,000 *yen* ($600,000) have gone into the new plant, thus representing in the most concrete form possible the confidence that the many American donors repose in this great enterprise, as well as the faith and love of hundreds of alumnae and friends who have sacrificed to make their dream come true. Everything connected with the raising of the money, the letting of the contract when building materials were low, the receiving of the cash when the dollar was high, the happy unanimity of architects and builders—all was propitious, and we can only record our wonder and thank God.

The music was rendered by the students. One number was a dedicatory hymn of which both words and music were contributed for the occasion by the Architect, Dr. William Merrell Vories. The words of another song were written by an alumna and the music was composed by one of the teachers.

The opening prayer was offered by the much beloved President Emeritus, Miss Susan Searle; the prayer of dedication by Mr. Hatanaka, formerly Dean of the College and now the efficient and eloquent pastor of the great Osaka Church; the benediction was by the Chairman of the National Christian Council.

Prayer and praise, thanksgiving and gladness of heart pervaded the occasion from beginning to end. *And* the resolve to carry on.

Secretarial Side Lights

The Secretary of the Southern Christian Convention

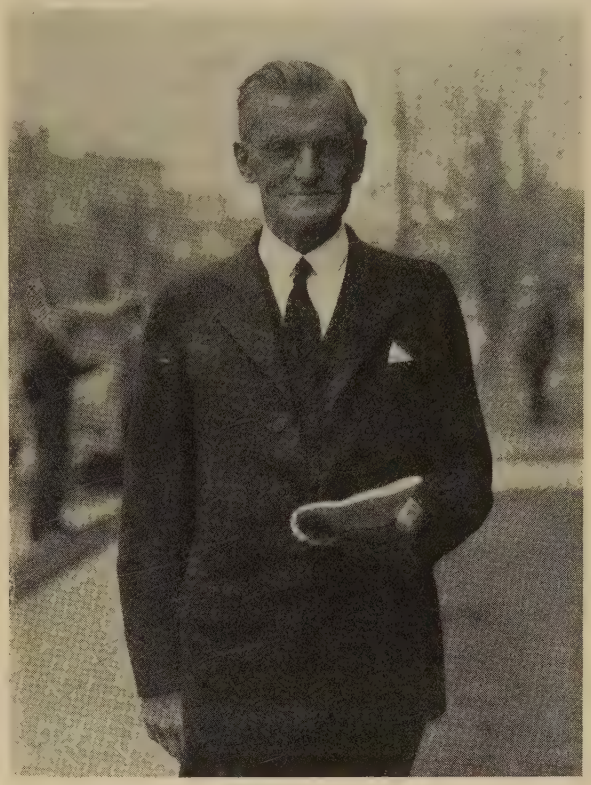
A "SPIRITUALLY controlled man," a denominational official who is far more concerned with the promotion of missions than with the operation of ecclesiastical machinery, a friend to everybody within his sphere of influence—such is J. O. Atkinson. He knows not only the membership of the Southern Christian churches, but is also acquainted with their aunts, uncles, and cousins. Somebody called him "a family fixture in Virginia and North Carolina."

J. O. Atkinson has given almost as much of his life to education as to missions. He received the degree of Master of Arts from Wake Forest College in 1890 and again from Harvard University in 1893, the latter with special work in the field of philosophy. He was ordained the same year, and entered immediately upon a twenty-year period of teaching at Elon College. He began with the department of Latin and Greek, progressed to political economy and sociology, and finally arrived in the field of psychology and ethics.

While teaching at Elon he served a number of rural churches. For the period 1911–17 he was pastor of the Elon College Church. About 1915 he became editor of the *Christian Sun*—an office which he still holds.

In 1917 the Southern Christian Convention created the position of Secretary of Missions, and elected J. O. Atkinson to it. At that time the annual income of the convention was $1,500; it gradually increased until it reached a "high" of $50,000 during the prosperous twenties. But Dr. Atkinson's most spectacular exploit was the raising of a fund of $150,000 almost immediately upon taking office. He started at this task in September of 1917 and "finished the job" on November 18, 1918.

Under his administration the Southern Convention has given half of its receipts to foreign missions and half to home. Among its homeland activities have been the sharing in the building of the Christian Temple in Norfolk, Virginia, the United Church in Raleigh, North Carolina, and edifices in Richmond and South Norfolk, as well as in characteristically missionary enterprises at Ocean View, Virginia, and among the mountains in Carroll County of the same state. Accompanying the development of the Southern Convention has been a rapid growth in the work of the women. Dr. Atkinson makes it his business to attend the district gatherings of the women's organizations.



He is quite modest concerning his part in all this progress. He writes: "I have just been connected with these activities. I have stood by and put a 'prop' under here and there, 'scotched' when it was necessary, tried to get up steam when the fire seemed to get low, and helped prize the engine back on the track if it ran off."

Dr. Atkinson has many of the lovable traits of the old-style Southern gentleman. He "rares back like an Indian" when "Dixie" is played. One of his emotional outlets is the habit of owning a small farm from time to time. It is reported that his financial receipts from this source are scant but that he thoroughly enjoys the privilege which it affords him of riding around the country on horseback like a Kentucky colonel.

Among the churches of Virginia and North Carolina, J. O. Atkinson is not only a beloved man—he is an institution.

Program Pointers

For the Pilgrim Fellowship

By Harry T. Stock

At least one outdoor service should be held by those young people's groups that meet throughout the summer. Such a meeting may be held in the woods; it will remind many of the summer conference vesper services. The reading or reciting from memory of nature poems will help to make this informal service effective. The Young People's Department (14 Beacon St., Boston, Mass.) has a series of mimeographed sheets called, "God in Nature," which will help in preparing for such a meeting. Please send 8 cents.

* * *

The Congressional elections next November are very important. Not only will the lines be drawn between those who want a radical social reconstruction and those who want to return to the "freedom" of the "good old days," but international policies will also be determined by these elections. Are there some first voters, or young voters, in your community who would appreciate a six- or eight-week study of issues and men? This would be one of the best services that the church could render. Send to Ruth Sarles, 532 17th St., N. W., Washington, D. C., for a free copy of the paper, "The Fable of the Unwise Congressman."

In planning the program for young people for the autumn months, the new series of Christian Life units should be taken into account. (The list appears in Bulletin 51; five cents from the Young People's Department.) It will be wholesome for small groups to spend a month or more in a study of the Christian's attitude toward war. Mimeographed helps will be provided by the Young People's Department—10 cents. This may conclude with a declaration signed by the members who have made the study, and also with a good peace play (a list will be provided for those who are interested).

* * *

Many of the discussions and findings of the General Council meeting at Oberlin will be of interest to the young people. One of the reasons that they know so little of the outreach and program of the church is that they have few opportunities to familiarize themselves with the actions and activities of the denomination-at-large. A conversational report by the pastor, with opportunity for questioning and discussion, may well be included in the schedule of Sunday events.

* * *

The problem of leisure time is increasingly serious. It is not enough to "find some way of killing time"; it is important to discover projects which will be valuable from the standpoint of character building. Overstreet's, "A Guide to Civilized Loafing" (W. W. Norton, $2) is well worth study. There are proposals included upon which ambitious young people and adults might be glad to work.

Books for Ministers

By Hugh Vernon White

An unusual literature is available for the minister's study of Christian missions. Some of the best recent books are listed here with brief accounts of their character and content. The list is by no means exhaustive but represents a selection of varying types and shows something of the diversity of modern missions and the many points of their contact with the world's life.

1. *The Christian Message for the World Today.* Round Table Press, $1.50.

Nine outstanding religious leaders contribute chapters which reveal the focal points of missionary thinking. Dean VanDusen, Dr. John A. Mackay, Dean Weigle, E. Stanley Jones and Bishop McConnell are among the writers. There are theology, politics, economics and missionary practice in the volume. It would be hard to find a better cross-section of contemporary opinion on missions than this book affords.

2. *Home Missions Today and Tomorrow.* Edited by Hermann N. Morse. $2.00.

This is the "Re-Thinking Missions" for the home field—and more. It is the product of six years of extensive surveys and intensive studies in all phases of home missions carried on by the Home Missions Council. It contains a frank and courageous appraisal of policies, programs and methods and a prophetic call for a larger statesmanship. No one who wishes to have an opinion about home missions can afford to neglect this book.

3. *Christian Missions and a New World Culture.* Archibald G. Baker. Willett, Clark and Company. $2.50.

A totally new approach to Christian missions in which it is viewed as a part of the process by which cultures are transformed. It is not a plea for missions, but a scientific, objective study of what takes place when missionary work goes on. It is a book that is bound to be misunderstood and denounced because it will be taken for what it is not. But it is a vastly important and significant study of missions from its chosen point of view, and exceedingly well done. It throws light on the whole matter of the religious influence upon life and culture.

4. *Re-Thinking Missions and Seven Supplementary Volumes of the Laymen's Inquiry.* Harper & Brothers.

This body of literature will remain for a long time the most valuable and complete source of information and interpretation of modern missions. The Supplementary Volumes consist of one volume each of Regional Reports and one each of Fact Finders Reports for Japan, China and India, and one volume on the Home Base. They contain the concrete and detailed information that lies behind "Re-Thinking Missions." The whole set of Supplementary Volumes can be bought for $8.00 and many libraries have them. "Re-Thinking Missions" is $2.00 cloth and 35 cents in paper.

5. *Modern Tendencies in World Religions.* Charles O. Braden. Macmillan.

Dr. Braden has made a unique survey, bringing together authentic information which shows a surprising similarity in the prevailing tendencies in the world's great religions. For example, in Islam and Buddhism as well as Judaism and Christianity there are found conservatives, progressives and radicals. The book, in short compass, introduces one to the centers of interest in the world's religious life.

6. *Modern Industry and the African.* Edited by J. Merle Davis. Cloth, $2.00. Paper, $1.25.

This is an excellent example of the careful and scholarly study being made of missionary problems under the auspices of the International Missionary Council. The study is limited to Northern Rhodesia and deals with the effect of the copper mines of Central Africa upon native society and the work of Christian missions, in five parts. Part I is introductory and historical. Part II, The Sociological Problem, is written by Professor Charles W. Coulter of Ohio Wesleyan; Part III, The Economic Problem, by E. A. G. Robinson, lecturer in Economics in the University of Cambridge; Part IX, The Problem of Government, by Leo Marquard, History Master of Grey College School, Bloemfontein; and Part V, The Problem for Missions, by J. Merle Davis, director of the Department of Social and Industrial Research, Geneva.

It is a fascinating as well as instructive story of the radical changes being wrought in central Africa by the impact of modern life.

7. *Adventures in Simpler Living.* Daniel J. Fleming. $1.00.

The missionary's standard of living is perennially up for discussion. Shall he maintain the western standard of comfort or live as the people do with whom he works? World travelers have reported that missionaries live in luxury, a report at which those who know their income wonder. But now Dr. Fleming has assembled the facts and discusses this many-sided question with breadth and frankness. It opens up a new view of the whole subject. Everything Dr. Fleming writes is interesting largely because he deals in concrete situations.

8. *Suzuki Looks at Japan,* by W. C. Lamott. Friendship Press. Cloth, $1.00; paper, 60 cents.

A remarkable inside view of life in Japan as a middle-class Christian layman sees it. These are difficult times for a Christian in Japan. Mr. Lamott has followed Suzuki through the normal processes of life as a teacher, a father, a citizen and a Christian. The book is authentic but not pedantic in its treatment of the theme. A Japanese woman in America declares that not even a Japanese could have more sympathetically interpreted the mind of her people.

9. *Orientals in American Life.* Albert W. Palmer. Friendship Press. Cloth, $1.00; paper, 60 cents.

After long residence on the Pacific Coast and in Hawaii, Dr. Palmer has written this interesting account of the fortunes of Chinese, Japanese and Filipinos in America. So many prejudices and misconceptions exist about the Chinese whose "ways are dark" and the "wily" Japanese, that this book based on facts and written with broad comprehensions and sympathetic insight is a welcome contribution.

10. *Human Needs and World Christianity.* Francis J. McConnell. Friendship Press. Cloth, $1.50; paper, 75 cents.

This book is several years old, but it still remains the clearest and most convincing expression of the broad purpose of modern missions. The "human needs" for health, wealth, knowledge, freedom, fellowship and God are presented appealingly by one of the ablest Christian thinkers and writers of the day.

Heraldings

A "Benefit" in a Barn

Thirteen years of unstinted service to the region round about Ekalaka, Montana, have wrought such damage to the health of E. J. Sipes that last winter he was compelled to announce his impending retirement. A community some fifty miles from Ekalaka decided that it would show its appreciation of his labors by giving a benefit. Although barns are exceedingly scarce in Montana, a large new one was discovered in which the play could be presented. On the appointed evening the government thermometer registered two degrees below zero, but the barn was tightly built and the five stoves which had been kept well fired all day maintained a comfortable temperature. The impromptu stage was in the hayloft, up which the audience climbed on a stairway two feet wide. Wraps were disposed of by draping them over the near-by rafters. The piano on the stage and the 200 seats for the audience had both been hoisted up on a pulley through the gable which had been designed for the getting in of the hay. After the play, which was a success, the people had no desire to go home. They danced until 12.30, when each person was handed a paper sack containing a lunch, while the men carried wash boilers full of coffee up the two-foot stairs. Most of the people sat on the rough floor and drank their coffee out of tin cups. Concerning the company Mr. Sipes writes: "They were the cream of the earth. Not ignorant and uncouth, but many of them people of education. At the pastor's left sat a woman who had graduated from an eastern college. The man who went about filling the coffee cups was another college graduate who had come west to live ninety miles from the railroad."

Started by a Student

In 1932 Miles Egbert went from Chicago to serve as student pastor at Selfridge, North Dakota, a small village on the Standing Rock Indian Reservation. He opened an "office" in an old store building on Main Street, where people could come and talk to him about their troubles. In the fall he returned to school, and has never been back. Yet the Sunday school which he started has continued, with preaching services whenever they could be arranged. Lately the Congregational and Lutheran Sunday schools decided to unite, using the Congregational building for services, with the Lutheran minister supplying whenever possible. On Easter Sunday W. T. Boyd, our pastor at Flasher, was asked to preach. He found twenty-two candidates for baptism and twelve new members waiting to be received into the church. He writes: "The leaders in the Selfridge church are the boys and girls whom Miles Egbert enlisted in his summer school. From him they caught the inspiration which resulted in this great day for Selfridge."

Over the Air in China

"A year and more ago a Sunday school in Honolulu sent our schools here in Peiping a generous gift. It was decided to use the major part of it in an unusual way. The Radio Club in Yu Ying Academy had some red hot radio fans in its membership. Their faculty leader, Ernest Shaw, believes in learning by doing and in encouraging all a boy's aptitudes towards healthy self-expression. With this gift as a very substantial start, with a somewhat smaller grant from the school budget, and with twice that amount raised by the students themselves, the club set to work to build a thoroughly equipped broadcasting station. They worked on it week after week and month after month. The expert assistance of two of the chief radio operators at the American Legation was secured; the boys made everything themselves which could possibly be contrived by amateurs; and now at last they have begun to go on the air, having saved by their efforts at least half of what the installation of such an outfit would have cost ready made. Registered with the government, their programs come three evenings a week, alternating with the days when our older station at Jefferson Academy broadcasts. Think what the possibilities of this are if most of our country churches become equipped with receiving sets. Already six of these, made by students in the physics course at Jefferson, are in use at places not far from Peiping, often where not a single newspaper or other organ of information comes to the community. Last spring, during the days when the Japanese were overrunning the country east of Tungchow and railway and telephonic communication was suspended we kept in contact with the situation by prearranged broadcasts from Jefferson. Morning, noon

and night Jim Hunter told us the news, from the landing of Japanese shells not far away to the flooding of our compound by nearly ten thousand refugees, and the arrival of new Chinese babies, assisted into this peculiar world by Dr. Chang, Hugh Robinson, and Helen Kintner."

Environment Breeds Prejudice

"Racial prejudice is not inherited; it is acquired. Each nation has in operation a system of education which teaches that the inhabitants of that country are, in some vague way, superior to all others. This system is now popularly known as 'nationalism.' From earliest childhood I was impressed with the idea that America was the greatest country on earth, and American people were second to none. I was never told why; that was left for me to figure out. I am still figuring. Narrow nationalism leads to prejudice, and prejudice leads to hatred. We saw an example of it during the late war, when the definition of patriotism was to love ourselves and hate everybody else. Prejudice against other races is equally as absurd as that against other nations. And when the race involved is a part of our American citizenry, it becomes more so. In certain European countries this feeling is found to be at a minimum. Let us take, for example, France, where racial prejudice, as we know it, is practically non-existent. Why? Is the nature of French people fundamentally different from that of white Americans? The fact that American-born Frenchmen assume the same attitude toward the race question as the average American, refutes any such argument. Then it becomes apparent that the source is to be found in environment, and not in nature, as was formerly supposed." Charles E. Carson in *The Crisis*.

Japanese Christians Study Communism

The National Christian Council of Japan has been making a study of Communism as it has been revealing itself in that country. From *The New Outlook* of Canada we quote a partial summary of its findings. "Three reasons are given why Christianity fails to secure the same kind of response as Communism and to evoke the same martyr type of following: 1. Because modern Christianity is too tolerant and its love is too indiscriminating, it fails to satisfy the spirit of strife which is rampant in the world since the World War. In contrast to this Communism makes an outspoken criticism of the present social order and through class strife aims to set up a classless society. This makes a direct appeal to the psychology of modern youth. 2. The Church is too highly institutionalized, lacks a social concern. It fails to come to grips with practical present-day problems. Its faith fails to flower into action and gear into actual life. There is a lack of unity between its preaching and its practice. It, therefore, fails to secure the concrete full-lifed response which Communism receives. 3. Christianity takes its stand on the fundamental principles of humanity and internationalism. Since the World War, however, world conditions have been such that the Christian Church of the various nations has failed to give full expression and reality to these fundamental principles. In contrast to this Communism appears to stand on a thoroughgoing internationalism. This makes an appeal to the psychology of modern youth. The findings of this committee state that Christianity in Japan has suffered comparatively little through the inroads of Communism, not nearly so much as have some of the older religions in the country. The students in Christian schools have been little influenced relatively and Young People's organizations have not been greatly touched."

Informal Evangelism in the Orient

The Christianity of the members of the Armenian Evangelical Church at Zahleh, Liban, is of the contagious sort which constantly reaches out into the region round about, sometimes through evangelistic meetings on Sunday afternoons, more often by informal testimony. A happy illustration of this method is given by the pastor, Hovhannes Apkarian: "A coppersmith who belongs to our church goes to a neighboring village to work. Towards the end of the day the people gather around him, suggesting that most visitors from other places have interesting stories to tell. The coppersmith begins telling some of the beautiful stories from the Bible. Upon this they remark that these are Bible stories and he says: 'I do not know any other story more worthy to tell.' An old man among the listeners appreciates it and says to the younger people: 'The stories that you have heard before or want to hear may degrade your life and any man's life, but the stories this man has been telling will elevate *your* life and *every* man's life.' On another occasion he has just entered the village. Rumor goes around that the Protestant coppersmith has come. People begin to come to him asking for tracts and leaflets. One says: 'Don't you have a story leaflet?' Another asks: 'I want a religious leaflet,' and still another, 'I'd like to have a Protestant leaflet.' He gives them what they want, bears his witness."

This, That and the Other

Yü Ying

After September, 1934, the only assistance that the American Board will extend to this great school will be the gift of the services of its Vice-Principal, Rev. Ernest T. Shaw.

There never has been a better spirit in the school; interest in Christianity has increased; attendance is up to the limit of facilities, an additional compound having to be rented for dormitory students. A group of Yü Ying boys do the clerical work of the traveling libraries among the rural parishes; last summer a group of eight, coöperating with five from the girls' high school, maintained a free primary school for six weeks of their vacation. About fourteen of last year's graduating class have entered college, three of them heading for medicine.

Doshisha Graduate in Prison Work

Quite recently a graduate of the Theological School of Doshisha University died and fifteen hundred people attended his funeral in Tokyo. Mrs. Samuel C. Bartlett, on the staff of the Woman's College in the University, gives an account of him.

"This man had done a wonderful work in the prisons of Japan. At first he was a simple chaplain in a prison in the north. Then he went to America and spent several months at the Concord Reformatory before visiting many other institutions.

"His sterling character won the heart of a high official, Mr. Arima, and from the time they were twenty-eight years old until this winter, when at seventy-one they died within a few hours of each other, they have worked, hand and glove, for prisons all over Japan.

"Mr. Arima it was who set his men free to save their lives during the great earthquake in Tokyo. And they loved him so much that they came back and gave themselves up voluntarily, rather than that he should have a stain on his good name.

"Mr. Tomeoka was the other man, and the *Life of John Howard* and the love of an American missionary were links in the story. Years ago a lady in the foyer of a Boston hotel asked what led him to undertake his work. He quoted, 'God so loved the world. . . .' Memorial services are being held all over Japan."

Years Ahead of the Laymen

is the method used in Bailundo, West Africa, for working with the people. Indeed their recommendations have practically nothing to offer when it comes to building on a native base in all of the West Africa Mission. Rev. Daniel Hastings gives as an example of this the construction at the time of his writing of eight large and permanent meeting houses, the only foreign help in the task being his in drafting some of the plans and mounting some of the heavier roofs.

Mr. Hastings wrote of visiting recently a certain territory which when he first went to Africa seventeen years ago was extremely primitive. Evangelists were sent among the natives. Now they even have their own trained leaders, and in place of dirty, squat huts there are clean and well laid out villages with swept streets, properly built houses, splendid gardens and orchards in the background, and a receiving crowd of Christians, waving flowers and singing songs of welcome.

The Madura Mission Sangam

Sangam is a Tamil word meaning society. The constitution has been worked out with much thought for two or three years by a committee, Rev. Raymond Dudley, Chairman, which tried to make it a simple organization. More than half of the forty-three members must be Indians; the major responsibility is placed on them. At the first election of officers by ballot, really a secret ballot, the body, with a majority of Indians present, saw fit to choose Rev. Azel Martin, Chairman; Rev. William Wallace, Treasurer; Mr. James Lawson, Builder; and Rev. Raymond Dudley, Secretary.

More Coeducation in Beirut

This past school year the American Armenian School for Girls in Beirut, Miss Jeannie Jillson principal, has united with the Boys' High School which was a community enterprise. Miss Jillson has been head of the union school and will be for 1934–1935. There were problems at first, as the boys were being prepared for business and had more mathematics and French, while the girls were being trained for teaching or nursing and needed more English for their studies. But great progress has been made. The spirit of the students has been fine. They have had a new interest in their work and a new stimulus for hard study.

One evening a week a teacher and two upper class boys teach one of the evening classes started by the Y.M.C.A. for some of the two or three thousand homeless street boys of Beirut.

The Why of Young Communists

Two classes of young people in China become involved in communism: Some are trying honestly to think through the problems of inequality and injustice they find in society, and have come to the conclusion that some form of communism may be the way out. The other class is of boys who have been problems in school and have not been able to make a go of it as soldiers or anything else. Always those who are in debt or in distress, or discontented, join such movements, and such, says REV. HARRY S. MARTIN, of Tunghsien, have stood out very clearly in recent activities.

Player-Preachers

Fenchow preachers have followed the example of a group at Paotingfu that last year conducted a series of religious plays which were very well received. The Fenchow men had no money, no costumes, no trained players, and no experience. But they taxed each member of their large group fifty cents for a general expense fund, borrowed costumes in each town where they performed to save the expense of transportation, selected the most dramatic Bible stories, assigned parts to the best "actors," and distributed the work—preaching, singing, playing in their orchestra, preparing their food—as impartially as possible.

The team visited six of the larger town churches, staying four or five days in each, giving two performances a day. People laughed and cried at the meetings and were very friendly toward the group. Banners were bestowed by several city and village fathers, reading: "An example to all," "Raise the intelligence of the people," and the group received many invitations to return next year, while a few delegations from places not visited, asked for the team. This method of preaching fits easily into Chinese forms of expression.

Moro Women Learn to Read

An encouraging new development of Dr. Frank Laubach's speedy method of teaching Moros to read is the fact that the women are becoming pupils. They almost never go to school, yet are exceedingly anxious to learn. It has been against Moro custom to educate women at all, and this indicates the custom is breaking down.

Could Inanda Be Spared?

Here is part of a letter sent the South Africa Mission by the Executive of the Bantu Churches:

"We who represent the Congregational Churches of the American Board in South Africa, we have heard of the hardship of our beloved Board, that it is in difficult circumstances at this present time. This knowledge gives us great pain. We are together with you in this hardship.

"We have further heard that there was some thought that our girls' school, Inanda Seminary, had better be closed. According to our way of speaking we say this is like a stone falling down from above and crushing us. For the reason that this school is now the spring from which all our women folk of South Africa drink. We say, we certainly would be injured if this school should be closed. For this school is our church body from which our children nurse, and which is also our pride. We say it would appear in the face of our churches and children as though our church of the American Board had fallen. Because this school of Inanda is the great Symbol of the American Board in South Africa for the enlightenment of the Bantu women."

Making a Profit on Shingles

Down in Louisiana we have a new church building in a community with the interesting name of Dry Creek. Seth Baggett, who is Paul Leeds' *alter ego* tells how it happened: "Having no place of their own in which to worship, the people decided to put forth a special effort and trust God for that which was lacking. On the first of February a petition was circulated asking for free-will offerings.

"By the twenty-fifth of the same month we had nearly enough to pay for the outside lumber, the framework of the building, doors, windows, and flooring. By the eleventh of March we were able to hold services in the building, although it was not finished, but far enough along so that we could get inside and be protected from the weather. As we did not have enough money for roofing material, the men put on their roughest working clothes, went back into the river forest and pulled out cypress logs, many of which had been cut back in the days when trees were felled by chopping with an axe. These logs had been left at the bottom of streams because they would not float downstream to the then distant mills. We hauled them to a small mill some twelve miles away, had them sawed into shingles, and then carried them back to the church.

"The expense involved for the sawing was $7, while the surplus and imperfect shingles which we had left sold for $15. When we were ready to put the roof on the building we spread the news around and enough men came to help so that we covered the entire building in one day. We need $150 to finish everything, including painting. Aside from $10 due on lumber, everything which we have done to date is clear of debt."

Dillard University Lays a Cornerstone

Starting a new university in this time of frozen assets and depressed real estate valuations is not an easy matter, and it is no wonder that progress in the establishment of Dillard University as the successor to New Orleans' two Negro institutions, Straight College and New Orleans University, has not been as rapid as was once expected.

Yet Dillard is going ahead in spite of the times. On Sunday, May 27, the cornerstone of the library, the first building to be erected on the new campus, was laid by Fred L. Brownlee of the American Missionary Association and Bishop R. E. Jones of the Methodist Episcopal Church. Addresses were made by Acting President Will W. Alexander of the University, Mrs. Lucius Eastman, representing the American Missionary Association, President Mordecai W. Johnson of Howard University, and Dr. James Hardy Dillard, after whom the new university is named. The University will pass from the stage of blueprints and hopes to that of a functioning educational institution this fall, using the equipment of Straight College for the time being until the new campus is ready for occupancy.

Interdenominationalism

Could a committee representing the Congregational, Presbyterian, Dutch Reformed churches, the Episcopal Church (High) and the Episcopal Church (Low) meet anywhere in the United States and decide, without a dissenting vote, to form a Union Theological Seminary?

That has recently been done in South India. And missions have been criticized for denominational sins!

"Wait Until the Board Isn't Looking"

Robin, aged five, overheard his parents discussing the financial situation and the possibility of their not being sent back to their field in India. One day he said to his mother:

"I know how we can get back to India. We'll just wait until the Board isn't looking, and then we'll sneak onto the boat."

What Cuts Mean

The Marathi Mission at the General Council had to face the task of assigning more cuts, both in work and in missionary personnel. The Ahmednagar Hospital had to close. It was the only missionary hospital within a hundred-mile radius while civil hospitals leave much to be desired. More schools were closed, releasing twenty-three workers—rather a large number to throw out of work at one fell swoop, writes Loleta Wood of Rahuri, but it was done only after every avenue of escape was closed.

No Need of Missions?

Just as the vesper bell was ringing in Rahuri, an animated log, accompanied by a small group of more or less interested individuals, rolled to a standstill in front of the milestone just outside Miss Loleta Wood's gate.

The log resolved itself into a man who was rolling his way to glory at the rate of five miles a day. He had been at the task four and a half months and hoped to finish in another two and a half, his destination being the temple of the god Vithoba in Pandharpur. To that god he would take his offering of a bruised and broken body, hoping to receive in return that peace and soul-happiness which comes when the heart has found God.

Living from Garden to Mouth

That is what the natives of Gogoi, Portuguese East Africa practically have had to do, Rev. and Mrs. John T. Dysart tell us, and as this is the second year of locusts and, in many districts, the second year of drought as well, one gets a little idea of what the people there have been up against.

Twenty-one miles of locusts, flying in a swarm seven miles wide! Fourteen miles of a swarm six miles wide! Train held up by millions of locusts on rails!

The Dysarts have been going around quite a little to see for themselves the condition of the gardens among the Christian people, trying to encourage them to keep trusting God Who knows it all.

" 'Yes, yes!' and smiles break out on the weary, pinched faces, lighting them, enough to make angels weep for joy. So we know that God is in the heart of His people even here in darkest Africa, even now in some of the darkest days and months of their lives.

"And we know that He will guide us—the only two white people in a vast district—to help where help is needed most, and to keep a firm faith that our grain tank and our cruse of oil will be replenished every time before the bottom is reached."

Marathi Sayings

"A feather told me" means "A little bird told me." "It came behind her ear and burned her" means she had some gossip she just had to tell. Instead of "Two wrongs do not make a right" they say, "If some one hits the cow, don't you hit the calf." "The ants have come to my feet" takes the place of "My foot has gone to sleep." Lucille Day of Ahmednagar sends these sayings.

Opportunities

Donald A. Adams of 152 Temple St., New Haven, Connecticut, has a large Bible suitable for pulpit use which he would be glad to give as a memorial to any church which can use it.

As our German churches add English services for the young people they find themselves in need of English hymnals. Any church having old song books or hymnals which they are willing to give away should communicate with Rev. John D. Gross, Yankton, South Dakota.

The church at Riceville, Iowa, would like to procure a small printing outfit. Rev. J. Priestly is the pastor.

Lucille Day Writes

from Ahmednagar: "I think that some of us have almost come to the place of the person Stanley Jones writes of in his latest book. When it was announced to him, 'They say the world is coming to an end,' he answered, 'That's all right. We can get along without the world.' When we've seen the bottom drop clear out as we did in Brousa, we realize that institutions, budgets, stability, surety, can all go, and still God works on. While hope is held, the Kingdom will continue to be built in spite of everything.

"The Baby Welfare work that Ray Barnes started in 'Nagar is supported mostly by Indians now. The social work she was doing is being carried on to some extent by our school teachers, on a voluntary basis. The Nursery School continues under the management of an Indian (mostly non-Christian) committee, which also finances it.

"We *do need* a folding organ so for Sunday evening sing-songs as well as for week-night programs at the Neighborhood House. Do you know of anyone who would give one?"

Frank Cary at Hakodate Fire

Hearing the morning after of this tremendous fire that, fanned by a fierce gale, in one evening (March 21) destroyed the chief Hokkaido port, Mr. Cary caught the first train from Otaru. From an observation post in the park he later had a clear view of the whole burnt area which was about sixty per cent of the area of the city; eighty per cent of the houses were burned.

His first errand was to reach the Kumiai church, to find the building gone. Two earlier buildings of this church had burned down, and at the time of the second fire in 1921 Mr. Cary had been first on the spot from the outside world, as he was this time. He found that four-fifths of the church members had lost everything except the little they could gather and carry in their hands.

He consulted with the pastor and together they wrote to the Kumiai headquarters and the National Christian Association; after thirty hours in the stricken city he went home, but returned to meet the man from headquarters. Kimura Seimatsu stated that he represented one hundred eighty Kumiai churches and unfolded the Kumiai plan which called for the giving of five hundred yen at once to pastor and people of the burned church and the pledging of one hundred fifty a month for the balance of the year to pay the pastor's salary and the cost of a meeting place.

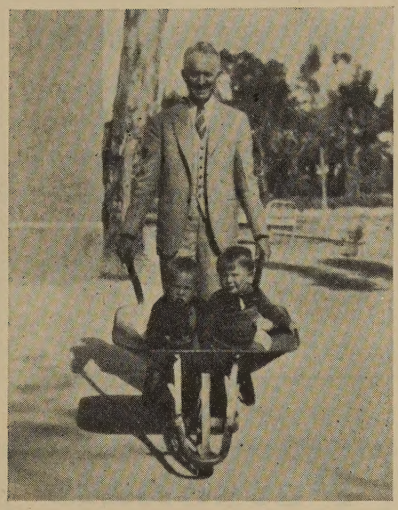
Relief work was quickly undertaken by the government: funds were voted; the army was used for clearing wires, handling provisions, transporting supplies; barrack type buildings were swiftly erected to shelter refugees who were at first accommodated in schools and temples.

THE AMERICAN BOARD
will help you plan your trip abroad
Each booking made by our Travel Department aids the Board
For further information write to
AMERICAN BOARD TRAVEL DEPARTMENT
14 Beacon St., Boston, Mass.

Personals

Charles W. Miller, who has done notable educational work in Ceylon and in Pasumalai, India, since he was sent out in 1914 as a missionary of the American Board, will take charge about the first of August of Wrangel Institute, Southeastern Alaska. It is a government industrial school, started two years ago for the Pacific Coast Indians, and aims to train boys and girls for self-support and Alaskan and United States citizenship; about 100 students in high-school grades represent at least three tribes of Indians of the coast islands' fishing villages. Mrs. Miller has been appointed as teaching assistant; there are about ten American teachers.

Dean Jonathan C. Rogers of Piedmont College resigned on June 4, after twenty-three years of service, to accept the invitation of the Board of Regents of the Georgia University System to become president of one of the Junior colleges under its supervision. Few men have given more to Piedmont than Dean Rogers. While the presidents have journeyed about the land in search of funds, he has "kept school" in Demorest. His wholesome, hearty presence and contagious smile will be greatly missed.



REV. CLARENCE A. NEFF

Miss Margaret F. Lawson, daughter of Mr. and Mrs. James H. Lawson, missionaries of the American Board in Pasumalai, South India, and granddaughter of Rev. J. P. Jones, former missionary of the Board in India, sailed in May to join the faculty of the High Clerc School (for the children of missionaries) at Kodaikanal, India. She took her Master of Arts degree at the University of Kansas, won a Phi Beta Kappa key and membership in the Mortar Board which is granted on the basis of character, leadership, unselfish service, and scholarship. Her grandmother Mrs. J. P. Jones is living in Oberlin; her grandmother Mrs. E. H. Lawson, also formerly a missionary in India, is living in Concord, California.

Frances Cade and Robbins Strong were the Shansi Day choices of the student Shansi committee at Oberlin, and will sail in July to join Gertrude Cheney and Joe Hamilton of the class of 1933, in the task of teaching physical education and English in the Oberlin Shansi Memorial Schools in Taiku, China. They have had the benefit of a special and newly inaugurated program of preparation for their task. Mr. Hsueh Jen Wang at the annual Shansi luncheon welcomed on behalf of Shansi the new representatives of Oberlin. They are not appointees of the American Board.

Miss Emily Hartwell's seventy-fifth birthday and the fiftieth anniversary of the beginning of her missionary service were celebrated April 16 in Foochow, China. Over a hundred guests were invited and, after an hour of felicitations mixed with refreshments at the home of Rev. and Mrs. Robert W. McClure, were led to the Dyer-Atwood residence. On the way they were kidnapped and held while the photographer caught the whole group with their happiest expressions. President Donald M. Hsueh opened a brief program with a violin solo; felicitations were extended Miss Hartwell in brief addresses by Rev. William Topping, Miss Julia Bonafield of the Methodist Mission, Admiral C. P. Sah, Rev. P. W. P. Williams of the C. M. S. Mission, Rev. Ling Iu Cu and Rev. Guok Baik Ding of the American Board Mission, Miss Josephine Walker and Miss Martha Wiley. Mr. Charles P. Culver spoke for the Orphanage in a song. Miss Hartwell told of her girlhood in Foochow and of her work, especially in organizing the Orphanage. Mr. Christian was then announced, and with the help of some children brought in a chain of crisp dollar bills, one for each year of Miss Hartwell's service. The gathering dispersed after the singing of "Blest be the tie that binds."

George C. Burrage

A teacher of the old school, who spent forty years making bricks without straw in a succession of missionary schools—such was George C. Burrage. Scarcely six weeks before his death he remarked that he knew of no better way in which he might have used his life. His rewards were not of the tangible sort which can be deposited in the bank; they consisted of the richness of his human contacts.

His going was of a piece with his life. On Saturday morning, May 19, he went to his classroom as usual, only to be stricken with a heart attack. The boys in the class succeeded in carrying him to a doctor's office, but death came before the physician could be brought to him.

DISCRIMINATING PUBLISHERS SPECIFY
AND
WISE PRINTERS USE
"PAPERS OF OLD-FASHIONED QUALITY"
MADE AND DISTRIBUTED BY
TILESTON AND HOLLINGSWORTH CO.
"Papermakers for More Than One Hundred and Thirty Years"
MILLS AND OFFICE
BOSTON, MASSACHUSETTS

George C. Burrage received his first appointment from Secretary Augustus Field Beard in the fall of 1894 to be principal of the Ballard Normal School in Macon, Georgia, where he served for fourteen years. Under his leadership the enrollment increased from 300 to 500, making it second only to LeMoyne Institute among the schools of the American Missionary Association.

In order that he might enjoy a less taxing climate Mr. Burrage was transferred to Saluda Seminary in the mountains of North Carolina in 1908. Here he erected a four-story girls' dormitory and increased the attendance by 50 per cent. The school year 1913–14 he spent at Tillotson College in Texas as teacher of philosophy, education and history.

Twenty years ago this coming fall he went to Piedmont College at Demorest, Georgia, as professor of French and assistant treasurer. For two decades he put his shoulder to the wheel "wherever it was necessary" in the maintenance of a pioneer institution which has constituted an open door of opportunity to the young people of the Georgia mountains. At one time or another he served as treasurer, principal of the preparatory department, superintendent of buildings and grounds, and for two years coached the baseball team. For the past nine years he has taught in the summer school.

Although Professor Burrage's subject was French, his real mission was to teach boys and girls. The versatility and adaptability of his own life as he met varying difficult situations with good humor and practical effectiveness, demonstrated what an education should really do for a person.

Counting the five years when Piedmont was on its list of aided institutions, George C. Burrage was an employee of the American Missionary Association for twenty-five years.

The Chronicle

Furloughs Authorized

May 8. Dr. Philippe de Vargas of the North China Mission, a year's leave of absence, beginning in the summer of 1934.

May 8. Dr. and Mrs. M. J. W. White of the Philippines Mission, beginning in the fall of 1934.

May 8. Rev. and Mrs. H. P. D. Leach of the Mexico Mission, beginning in the summer of 1934.

May 8. Mr. and Mrs. Harold T. Pence of the Near East Mission, beginning in the summer of 1934.

May 8. Rev. William C. Bell of the West Africa Mission, beginning immediately for health reasons.

May 8. Miss Mabel E. Long of the Near East Mission, a leave of absence for the summer of 1934.

May 8. Rev. and Mrs. Lucius C. Porter of the North China Mission, a leave of absence for the summer of 1934.

May 8. Miss Bertha Colmyer of the Near East Mission, beginning in the summer of 1934.

Sailed for the Field

May 17. From New York, Miss Margaret Lawson, to join the staff of the school at Kodaikanal, India.

New England Home for Little Wanderers

An open door for any New England child who needs our help. Excellent medical and foster-home service. Study Home clinic for personality problems.

Since 1865 dependent upon contributions. Will **you** not help one of our 600 children by your gift **now**?

Arthur S. Johnson, President
Cheney C. Jones, Superintendent
Samuel D. Parker, Treasurer
161 South Huntington Ave., Boston, Mass.

The

Commonwealth Press

Printers Building
44 Portland Street
Worcester

Established 1882

Constant and Dependable Printing Service

Schauffler School, a College for Women

Three Courses: Religious Education, Missionary Training, Social Work.—Degrees of B.S. in R. E. and B.S. in Social Work. International—Interracial—Interdenominational; Scientific in Method; Evangelistic in Spirit. Terms Moderate, Generous Self-Help for those in need. Write R. G. Clapp, D.D., 5115 Fowler Ave., Cleveland, O., for literature or Catalog. Checks solicited for current expenses and endowment. Small grant from Congregational Education Society, 35 miles east of Oberlin, R. 20 detour.

Boston Insurance Company

Incorporated 1873

FIRE, MARINE, AUTOMOBILE, SPRINKLER LEAKAGE, EXPLOSION, RIOT and CIVIL COMMOTION, TORNADO, RENTS, USE and OCCUPANCY, TOURISTS' BAGGAGE

HOME OFFICE
87 Kilby St., Boston, Mass.
Western Department
Lansing, Michigan
Pacific Coast Department
230 Sansome St., San Francisco, Cal.

American Engraving Co.
ENGRAVING
DESIGNING and
COLOR PLATES
94 Arch St.—13 Otis St.
LIBerty 4640—4641

Stone & Downer Co.
CUSTOM HOUSE BROKERS
148 State Street, Boston

LETTER SERVICE
ADDRESSING MAILING
Boston Mailing Company
394 Atlantic Ave., Boston, Mass.

BECKLER PRESS Inc.
HOOPER PRINTING CO.
High PRINTING Grade
470 ATLANTIC AVENUE
Han. 9476 BOSTON

Arrivals on the Field

April 9. At Mt. Silinda, Miss Ivy E. Craig, Miss Louise F. Torrence, returning to the East Africa Mission.

May 7. At Madura, Rev. and Mrs. Edward L. Nolting, returning to the Madura Mission.

Arrivals from the Field

May 1. In New York, Rev. and Mrs. William C. Bell of Lobito, Angola, West Africa.

May 8. In New York, Miss Ella C. Hoxie of Sholapur, India.

May 8. In New York, Rev. and Mrs. Wilbur S. Deming of Ahmednagar, India.

May 20. In Boston, Mr. and Mrs. Lester A. Hill of Sholapur, India.

May 22. In Boston, Miss Una J. Minto of Dondi, Angola, West Africa.

May 22. In New York, Miss Clara G. Labaree of Sholapur, India.

May 24. In New York, Rev. and Mrs. Duane V. Waln of Chilesso, Angola, West Africa.

Births

May 2. To Rev. and Mrs. Durbin C. Scheibe of Williston, North Dakota, a son, Durbin Clyde, Jr.

May 7. At Beirut, Syria, a son, to Rev. and Mrs. Leslie J. Adkins of the Near East Mission.

May 19. At Fenchow, Shansi, North China, a daughter, Alice Jean, to Mr. and Mrs. Myron S. Burton of the North China Mission.

June 8. To Rev. and Mrs. Arthur G. Horton of Council, Idaho, a son, Walter Ford.

Deaths

May 19. George C. Burrage, professor in Piedmont College. At Demorest, Georgia.

June 6. President Frank E. Jenkins, at La Grange, Georgia.

June 15. Dr. James H. Ingram, North China Mission, 1887-1926, was shot by bandits near Peiping.

June 18. In Madura, India, Rev. John S. Chander, member of Madura Mission, 1873-1928.

June 25. At Newbury, Mass., Rev. Edward P. Holton, member of the Madura Mission in India 1891–1929.

Chicago Theological Seminary

A graduate school, training men and women for the ministry and other forms of religious and social work. Located at the heart of America's greatest laboratory for urban and rural research.

Affiliated with the University of Chicago. Flexible modern curriculum. Opportunities for field work and self-help to qualified students. Further information on request.

ALBERT W. PALMER
President
5757 University Avenue
Chicago

ALEPPO COLLEGE

What leads you to support foreign missions? Stirring reports? Insistent appeals? Knowledge of conditions abroad? Duty? A sense of Stewardship? A personal friendship? Or A PURPOSE to accomplish a definite missionary objective, through the years? Aleppo College represents such a purpose.

14 Beacon Street, Boston, Mass.
156 Fifth Avenue, New York City
DOING A WORK THAT YOU WANT DONE

CHARLES H. DeRUSHA
Printer
LIBerty 8180
Booklet, Catalogue and Job Printing
470 Atlantic Ave., Boston, Mass.

Please mention
THE MISSIONARY HERALD
AT HOME AND ABROAD
when writing to advertisers